

VOLUME VI.

JANUARY, 1888.

NUMBER 1.

THE NARRAGANSETT

# Historical \* Register,

A MAGAZINE

DEVOTED TO THE ANTIQUITIES, GENEALOGY AND HISTORICAL MATTER.  
ILLUSTRATING THE HISTORY OF THE

State of Rhode Island and Providence Plantations.

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*A record of measures and of men,  
For twelve full score years and ten.*

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JAMES N. ARNOLD, EDITOR.

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HISTORICAL ASSOCIATION.

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The next number of the Register will be issued as soon as circumstances will allow us to get it ready. Now that the volume has been commenced, it will be finished whither it takes one year or more. The more prompt our patrons respond to our wants, the sooner we can issue our work. We flatter ourselves this number is a grand one and the next will be a fit companion to it so far as the Editor can make it so, and he will have it ready as soon as circumstances will allow.







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January issue, Number 12,893, T. May 2.

April " " 22,434, T. Aug. 4.

July " " 29,591, T. Oct. 18.

October " " 29,592, T. Oct. 18.





THE  
Narragansett Historical Register.

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NARRAGANSETT PUB. CO.	{	Terms :	{	JAMES N. ARNOLD,
PUBLISHERS.		{ \$2 per annum }		EDITOR.

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VOL. VI.      PROVIDENCE, R. I., January, 1888.      No. 1.

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THE GREAT SECRET.

*An Historical Enquiry into the Causes of the Contention, for the Possession of the Narragansett Country, by the Colonies of New England.*

By the Editor.

IN the course of our historical studies, we have found nothing that had a greater charm for us than those old legends of the Norsemen; and the narratives and exploits of those old Sea Kings, whose stories bordered so strongly on the marvelous. Here were narratives that covered centuries. Here were climes, and races of men described of whom the Latin nations had no knowledge; and no means of confirming, and none wherewith to deny. With us arose the enquiry where was that land of whom those sailors loved to speak, and delighted to entertain the young with stories of adventure there. Where was that land of whom the poet called "The Summer Land." Whom he spoke of with her

valleys pointing to the south. Whose waters flowed to the four cardinal points. Whose waters were of such purity as to be termed fountains of perpetual youth. Whose brooks were filled with fish enough to feed all mankind. Whose valleys had game fitted for the Gods. Whose valleys and hills were covered with flowers becoming Eden. Whose fruits were given by the Gods. Whose men were giants and who worshipped from the tops of the hills, and paid devotion to the great water. Whose brethern came from the west, and who had come long distances to worship here with them. Everything that described that land; every characteristic had a charm; had an interest; had a study; had something to ask us where was that clime?

*A Summer Land* would have a far different meaning used by a poet of a northern nation than if used by one whose land was forever spring. We believe a liberal interpretation would be a clime warmer than that by which it is bordered. It could not refer to Iceland, because that has a peculiar designation and fruits alone would take it out of the race. Her waters would not pass the test. Scotland in no way could be so called, Ireland, or Wales, or England, or nations further south; because their history was too familiar. We must go west. We must take their own conveyiences, and we must follow their own course which was by the way of Iceland, the southern coast of Greenland, down the eastern coast of Labrador, down the coast of Maine and Massachusetts, into the Narragansett Bay. Here they found the promised land; the Eden; the fountain of youth; the flowery kingdom; the land of game and fish; the valleys of the south; the waters flowing north, east, south, west. Here they found those giants that worshipped on the hills and that entertained their brethern from the west. We must confess

when these facts dawned upon us, we were amazed, and wondered why some genius had not noted this great parrellel and spoken about it. There is nothing the old Norsemen says about this favored land that cannot be referred to here, and as we unfold them you must be struck with the similitude and amazed as we have been that these things have not before been noted.

The idea of a summer land that these old Norsemen had is singularly true in respect to Narragansett. There are unmistakable evidences showing that they were familiar with the whole country east of the Mississippi River and even beyond. The fact that having this knowledge shows they were observing enough to note the remarkable difference of temperature in the Narragansett when compared with adjoining countries. It was indeed a summer land. It was indeed more so in ancient times than now. The Indian system of Agriculture did not destroy the protection of nature so decidedly as the system of the white man. This gave lees and sunny nooks where now they are not found. The Bay tree is certainly a tree when in full bloom that well may be thought worthy of Eden. This was far plentier in Narragansett than now. To view a glen, or a hill side covered with them in bloom is a picture once seen never can be forgotten. The tulip tree another of those Eden flowing trees is certainly awe inspiring in bloom. This tree has rapidly disappeared from our forests since the advent of the English.

It is a scientific fact that the Atlantic coast has been shoaling for a great many years from cape Hatteras north. It has been thought it was owing to the action of the Gulf stream. It is indisputable that the stream brings up with it a warmer water and a warmer wind, and that this water is confined so closely that it retains its warmth for thousands of miles.

This stream has also a wind current of its own which retains likewise its warmth. It must follow, that when that stream makes a bend, that the wind, or at least a portion would continue to move straight on for awhile. As this stream does make a decided bend south of Block Island, and as this bend was once more decided than now and much nearer to the coast, it does not take a deep reader of science to see how Narragansett got her name of the "Summer Land." In fact we are convinced that this is the true meaning of the word we call NARRAGANSETT. Let me tell you why I think so. Mr. Williams was very anxious to know the meaning of the word, and from his narrative it can readily be inferred that to him the indians explanation was not satisfactory or convincing. The fact was he had not caught the indians true meaning. He was told to go south and to the top of a hill, and gaze south and he would see for himself. He did so and confounded a small island with the interpretation. The indian wanted nature to tell him. Gaze south and feel that warm wind in your face. At this place (Sugar Loaf hill,) he had a fair unbroken field to test the thing the indian wanted, *that warm wind*, and that *breath of Summer Land*. It is not too much to say that Williams asked this very question as he pointed his finger to the south. "Is it from there you get your name?" The indian said "Yes." The indian would have laughed aloud had he an idea that the little island ahead of them had taken the place in Mr. Williams mind of a lesson so grand. This is poetical it is true, but we believe solves the meaning of the word as well as any theory that has ever yet been offered to the public. The idea conveyed — from the south we obtain these breezes and these favors that make our land the Summer Land. As the indians furthermore paid a religious tribute to the water in



this direction adds a strength to this theory, that makes it hard to deny, or to formulate other theories not harmonious with that of natures worshippers.

This remarkable warmth explains why Narragansett has a flora that is found no where else in New England. It also indelibly fixes one thing "a Summer Land."

We now call your attention to the valleys which mostly point to the southward. Where these valleys were numerous and so as to be under the immediate command of an observer. This is a distinct Narragansett feature of landscape. It is a remarkable feature how rapidly the landscape changes, and yet all pointing to a central position in the south. In this connection the idea of water flowing to the four cardinal points with a general trend of the valleys southward. This singular diversity is another Narragansett feature. A days journey in any direction will illustrate this feature of our water ways. Here are certainly two more parallels that must be admitted by an intelligent observer.

The water of great purity and abundance. This is another feature and very striking. You may ask an old man the question about springs, and he will tell how many have disappeared since he was a boy and he lays it to cutting the wood off. It is more probably owing to an neglect to keep open. If this plan to keep open were adopted now, it would be supprising how many springs would be found where now it is claimed they do not exist. We claim that a little attention here would bring out unlooked for results. We now approach a feature that must have a decided bearing upon our theory and we think a position of great strength. It is a fact that the indian never drank water except from a spring. His religious ideas taught him that here was a peculiar blessing and from here he drew life. As a child must draw its

nourishment from those fountains at the breast of its mother and without which it cannot live; so he must draw from that same source, in the same way, from the bosom of mother earth. The nourishment from here was life-giving and was pure. This custom was followed up generation after generation, and the result was, a healthier, robuster, or more athletic race of men never walked the earth. It was indeed a race of men who drank from the fountain of perpetual youth. It was indeed a nation of giants and of warriors that could not help meeting the admiration of warlike men. As these indians kept their fountains open and clean, and as nature had been lavish in her supply here, these features of the water and the men using it could not fail to be noticed by the Norsemen.

Here is seen what pure water did, and no one today that knows anything about health will insist that pure water is not an urgent necessity.

You will please notice we have here explained the old legend of the fountain of perpetual youth; after which the adventurer Ponce de Leon came searching but which he never found, and yet did.

Abundance of game and fish. This is decidedly a Narragansett feature. The fish stories told of this place have been pronounced fictions, yet there are trust-worthy accounts to prove that these seemingly incredible stories were facts. Take down our dams and remove our traps, and let nature resume her reign and we soon would see her produce the scenes of yesterday.

These things would certainly meet the eye of a people that used these things as plentifully as did the Norsemen.

Fruits on vines, &c. Here is old Vineland is certainly admitted by scholars. Not only is the grape alone but other

small fruits are found here in the greatest abundance. It is a land that is indeed lavishly gifted in these particulars. And here comes in a special clause, "Favored by the Gods."

It is a well known fact among pomologists that the flavor of all fruits in the Narragansett Country is of a superior order. This fact that is so well known to these specialists to-day, was observed by these old travelers of yesterday, and certainly goes to show how minute were their observations. Here is a point that certainly has a strong bearing upon our theory, and it can be proved to-day, as it was proved then. The apples of Narragansett have a decidedly richer flavor than any that are grown in the west to-day. Can proof be produced of a stronger character?

A word here can be said in regard to the Huguenot. It can be claimed that one of the inducements with which the Boston Company's London agent beguiled these people, was the fruit of the vine. That the grape was so numerous as to not require the planting of an orchard. The fruit question being painted in vivid colors was a powerful inducement to these people to emigrate as they were skilled wine makers.

These people did engage in fruit culture the remains of the old apple orchard testifies, and no doubt had everything been favorable, they would have developed an important industry here. Had this Colony been a success, and the Company succeeded in perfecting their titles, there would have been another feature for the pen of a historian to record here.

While we are on this fruit question, we wish to call your attention to this great fact, and that is if you have traveled over the country towns of Rhode Island, has not the immensity of the remains of the old apple orchards arrested your attention? Get some old man to tell you what was done here in his fathers days, and you have my word for it you will get from him something interesting.

The question comes up now, what first caused this great fruit planting? It was taken from the indian tradition that the Gods favored the fruit here. This remarkable flavor is certainly worth enquiring into. Our fathers developed this resource of nature profitably to themselves and the fame of Narragansett fruit was heralded abroad. It is against us now that we do not again open this industry, for Narragansett can produce a fruit to-day with a flavor whose trade-mark cannot be imitated.

Let the valleys and cleared places be filled with orchards and how beautiful in bloom. Let the rocky hill-sides be covered by the Bay tree and how entrancing. Let the ground at our feet be covered with many new and interesting flowers, and how grand the picture. The Summer Land is indeed an appellation that well becomes this valley of flowers and favored indeed would be those people who were so fortunate as to be the owners and possessors of a home so beautiful.

No wonder those old Norsemen when they gazed from off these hills over plains and valleys so entrancing; so charming in spring time called it the land of Perpetual Youth, and a land like unto the Eden of the eastern clime.

The men worshipped on the hills and paid great devotion to the water. Here is indian features peculiarly Narragansett.

There is a position in Charlestown, that could be taken, and by a series of nature signals, — rolling of huge rocks and means of fire, — that armies of millions could be handled, or large bands of worshippers could be called to their devotions. When it is once understood that this eminence commands a view of the ocean, then becomes apparent that great devotion to the water; and how needful it was to assemble in such a place where their signals could be seen and

obeyed, and where nature could feed her children and could give them drink.

Another singular fact is that a line can be struck from Narragansett and pursue a straight uninterrupted line of water way nearly around the globe, and so close that a few days only would be needful on foot to make the entire circuit of the globe.

The question comes now, how did these men know this ? That this was the longest water course on the globe, and knowing this we cannot find it in our heart to blame their mode of commemoration; but are amazed at this knowledge of geography, which but a few to-day with all our modern advantages are aware of. This fact must have been learned after incredible hardship, and after repeated failures. Yet it was solved and commemorated for a period of centuries to us unknown. It was proclaimed from the hills, and from the holy mountains, the sacred dwelling places of the Gods.

They entertained their brethern from the west, and men who had come long distances to worship here. Verily a common faith made brotherhood of men of different races and tribes, and called forth a hospitality, even in those early days. Here comes to the surface one of the warmest attributes of the heart. The indians here were remembered for their hospitality and had an influence upon western tribes that cannot be estimated. This explains the great strength of this tribe in New England at the time of the Pilgrims.

That they did worship from the hills there is abundant evidence to show and to which and kindred subjects we propose to devote another paper.

Having shown a remarkable set of parallels from the eastern or Norseman side, when we turn to the west or the Indian side, the interest increases. The western indians all

have a tradition of the "Great Landing Place" in the East. The natural features they describe are in exact harmony with these we have enumerated, thus showing a common agreement. They claimed once in about sixty-five years they came east to perform devotion at the side of the great water. Here comes the fact that we have already spoken of. The description of these people as men favored by the Gods finds its parallel in the fountain of Perpetual Youth. Every one of these characteristics shows a harmony that cannot fail to rivet attention.

We come now to the consideration of an interesting feature of our case, and one that always attracts the eye of a trader, — Money. It is a historical fact, that the indian money makers were the Narragansetts, and that they made it for all of the indian tribes. It seems money making was a part of their priestly duties. During the interchange of indian courtesies this money was exchanged. The Narragansetts made also arrows, bows, and such other goods as the indian market required. They were also the match-makers for the tribes. The only natural gun-flints found ready for immediate use, are found here on the coast near Point Judith. The Rhode Islanders in the Revolutionary Army used these flints, and the method of obtaining them becoming known, a nick-name was given, "The Gunflints." This name became very popular and was in use for a great many years.

Being the money makers explains why the Massachusetts people put their damage to such an extreme limit; — Three Thousand Pounds of Wampum-peage.

It is seen now, if the Colonies could control the religious centre, they could control the money centre also. Here were surely two powerful incentives for possession.

I was lost on one feature for awhile and that was the "Great Sickness," before the "White Man" came. It was not until I learned that these western tribes came east in large numbers at certain times that we could solve the problem. It is stated in the annals of the Pilgrims, that a frightful mortality took place among the indians a few years before they came and swept off many thousands of the natives. Here is the solution. That a great religious pilgrimage had been made to the side of the great water, and to the great Landing Place, and that an epidemic had broken out and fearfully thinned the ranks of the devotees. This was the fact during the time of the crusades in Europe, and it is the fact among the pilgrimages to Mecca and Medina of to-day. It has ever been the fact that where large armies have been gathered as history conclusively proves. So it seems reasonable to suppose that this was the fact in regard to the Great Sickness and it was reference to this thing that our annals have in mind. This sickness no doubt thinned out sadly all the New England tribes that came in its way and utter annihilation seemed to be the fate of the Indian pilgrims. They were very observing, and we have no hesitation in asserting they realized that this fatality was common to such pilgrimages, and that they had experienced its effects, and that accounted why the journeys were placed so far apart. This last pilgrimage seems to have been so dreadfully fatal that it was not repeated when the time came again, and yet there are strong evidences to show that it was contemplated.

The Narragansett tribe alone escaped this sickness. As this sickness was caused wholly by food, water and changes of habit, and as hunger and thirst are the prime causes of these great sicknesses the world over, and as the priests were allowed a most generous share even at the risk of the great-



est privations on the part of the people, explains beyond a doubt why this tribe escaped the annihilation.

There was one feature in Philip's War that wonderfully confirms this surmise. His bundle of sticks that he called the tribes. He told them they must unite and drive the English from the land, or he would drive them. His bunch of sticks had wonderful power. They had met in their great temple years ago in common fellowship, and so strong that no man could break them for their faith was one. It would not do to listen to the white man's faith, because when one tribe did so it became weak, and was opened to destruction just as one stick could be so much easier broken than many. Is not that just the effect of a divided faith? Witness the fact that Romanism and Mahometanism is strong to-day when compared with Protestantism which is so sadly broken up. This very fact Philip saw and how naturally, yet how powerfully did he illustrate it with his bundle of sticks! Philip was a great man and saw far into the future. There can be no doubt had the Great Sickness never occurred, that Philip's plan could have been carried out with every degree of success, but the terror occasioned by it, and the fact that the English had made sad inroads upon the game and fish and fruits upon which the Indians must subsist showed the chiefs a great religious demonstration there with an inadequate supply of food would again be fatal. This was the secret of Philip's failure to unite the tribes to protect their holy altars and their sacred places. If the Indians had united as they ought to have done, they could have again had their hunting grounds, but not doing so doomed them to destruction.

There is another singular feature to this matter that has indeed been overlooked. You are all familiar with the per-



sistent and energetic efforts of Massachusetts and Connecticut to get possession of Narragansett. Providence Plantations and Rhode Island were not contended for, but Narragansett. The Massachusetts plan was by means of purchase and a fraudulent mortgage. The Connecticut plan was by colonization. One was too transparent a fraud and repelled the Indians. The other was not worked with such energy as was needed to make it a success. Both seem pushing for a common end and both seem holding something back as if afraid of exposing the secret. No one can read the story of this contention without coming to such a surmise, that there was a secret behind all those dark movements, and that each was moving in such a way as not to expose his knowledge to the other. That Charter given Connecticut, but which the agent altered so as to include Narragansett, and which the Rhode Island agent, ( Dr. John Clarke, ) exposed so clearly that it was never insisted on is certainly food for thought.

Why was he so anxious all of a sudden for Narragansett? He was in England. He had got possession of the Norse legends. He saw that Narragansett could fill the description exactly. He knew that all the New England Indians looked there for something he could not understand until now. He saw, could his colony control that place they could control the Indians themselves. That was worth a risk. So much so that he even put his reputation at stake to accomplish it. Being exposed his colony again resorted to colonization, while Massachusetts tried the mortgage dodge. The two failed however, and the third colony ( Rhode Island, ) won. Having schemed so long and lost was exasperating and deeply humiliating to both of these colonies, and the schemers plotted revenge.

It will here be noted that Philip's venom was stirred up against these two colonies. He never expressed himself against Rhode Island in a particular revengeful manner. This colony alone of all New England could and did, live in peace with the Indians. Had not the adjoining colonies invaded our domains, history could record not a dollar's worth of that colony's property, or a life, was ever destroyed by an Indian. This fact is worthy of being remembered.

Philip knew the two colonies were trying to over-reach each other, in order to gain control of that for which he also was contending. The means they took to accomplish it he despised, and his soul said, such men are better dead than living. It is seen now that it was a religious centre around which these forces were revolving, and that it was a desperate fight for retention on one side, and a selfish wish of control on the other.

A beautiful simile comes very appropriate here in connection with this religious question. The Narragansetts were the entertainers and welcomed all their brothers in the same courteous spirit, and proclaimed that their faith was one. It was truly a city of refuge. Not only was it so for the Indian Pilgrim, but for the wandering White Brother of a different faith. Blackstone came to America to get rid of the Lord Bishop, and afterwards to Narragansett to get rid of the Lord Brethren themselves. In Narragansett he could worship God and Nature in his own way and be his own priest.

Williams and Coddington, with their companions, came here to enjoy soul freedom and did enjoy it. Not an Indian interfered with that enjoyment. Religious freedom was a thing they had been accustomed to for a long period of time. They had cultivated it to such a state of perfection that they had educated the war-fever out of it. It is refreshing to note

that the influence of those sons of nature was felt in both of the Narragansett Colonies and that the spirit of religious freedom from here has spread abroad over all these grand domains we to-day call the United States and thus binding together in a common brotherhood, one of the most powerful nations on this Globe.

Verily, there must be something in the air and in the controlling influences that hover around here, that still sends forth their blessings, and still pushes on the grand work of cementing together in the bands of love and good fellowship the whole brotherhood of man. Truly a noble calling and in which no one could be more grandly employed. If we have learned this grand lesson from men whom the bigot has styled - *savage* - then it will still pay us to take a few more lessons of the same general character and from the same source.

When the schemers failed, the two colonies were just like the big boy in school who has been frustrated in his plan of bullying and falls back on the plea, "Well, I can do one thing, I can whip you and I'll do it." Then set about it. That solves the fate of the Narragansetts. They could not be cheated out of their inheritance, neither could they be flattered out of it; but they could be remorselessly annihilated and they were.

This explains why the annals of those colonies have always treated this subject so briefly and seem in such a hurry to leave it. Their historians came very early to the conclusion the less said about the causes of that invasion, the better for the looks of future history.

The bone of Contention had reached its heighth and the New England Colonies, as well as the Indians had left it to the King to decide. The question was before him and was

awaiting his pleasure when this invasion took place. Until that question had first been decided neither Connecticut or Massachusetts had any right, being debarred by this very agreement to remain passive. The invasion was therefore a gross insult to the King. It was punished by him in the abrogation of the New England Charters and assumption of Royal Power by the King through his chosen Envoy Sir Edmund Andros. It was not until the colonies had become very humble that they were again restored to them. So afraid were they of insult being offered to the Royal Governor, that he was conveyed to jail to guard against this affront being offered him by some thoughtless person.

After the great battle, the few remaining of the tribe fled to their brethern of the west and there told a story which indeed touched the Indian in a tender spot. This explains that persistence and that series of bloody battles that has covered the footsteps of the retreating Red Man as he has been driven towards the west. The Empire State had a trail of blood across her entire breadth. Ohio and the adjoining state show that same trail and even across the Great River, and that trail is still lengthening out its course towards the other ocean. As there was a common brotherhood established through a common faith, so an oath has been made also in common and this bloody trail testifies in no mistaken language how well that oath is being kept. It speaks clearly how well the Indian bids his foe farewell as he is driven from his home and when he has to make for himself another home among another race of men at the moment fate has written the doom of his tribe.

He has fought well and courageously for his home. "Like a demon," some have written it, "rather than a man."

There is another feature in this question of control yet to be considered.

The Colony that held this key, held the Indians. Perhaps this very fact explains why the Rhode Island colonists were secure in their possessions, while the other colonies were always quarreling with the natives. The fact that they were living on sacred soil exempted them from danger. This security was one of the means of exasperating the adjoining colonies into taking the action they did.

It is singular how much more we were favored by the indians than our adjoining colonies. When all the disturbances of the other colonies of New England with the Indians are taken together as a whole, the colony of Rhode Island stands out in a light and in a manner that cannot be mistaken for it is so unlike all the rest.

There is one feature of the history of the Narragansett Tribe that deserves to be mentioned in order to give a direct contradiction to many misrepresentations. The fact no one can point out where this tribe ever tortured a prisoner or scalped one member of the adjoining tribe. That other indian tribes did this we admit, but where and when was this done by order of the Narragansett?

Here certainly is another proof that they held the sacred places and their business was to care for it and not to fight those tribes that came here to worship. They were the Priests set apart to guard this place, and the other tribes paid them a reverence for so doing. It was the duty of the other tribes to fight and protect their priests. Can anything stronger be shown in order to prove the position we take?

Another proof that they were the Priesthood comes up from Williams's writings. When he first came among the tribe he says, "His desire was to do them good." As he was a preacher, this means plainly, he wished to convert them to his faith. They listened to him and the scholar will note how hopefully he writes of them. As years go by and

no great and general conversion, or change of faith taking place, he writes less hopeful and finally very discouragingly. Where can proof be found to show that Mr. Williams ever converted ONE of this tribe? As he had more power over them and wielded a greater influence than any other white man and even he could not gain ONE show how firmly they were wedded to the old faith and how strongly they clung to it. Certainly here is food for thought!

The great battle had been fought and the indian power was broken forever in New England. Desperate indeed had been the struggle and fearful the result! The Indian religious centre was gone. Unholy feet trod the altar stones and unholy hands had destroyed the works of their sacred men. Here occurs again the fact, that when nations fight for a religious principle, then that war is deadly and it is clearly to the death. A nation conquered in such a contest is most certainly wiped from the surface of the earth. The struggle of the Narragansetts very clearly proves this and adds to the pages of history another tale of religious annihilation.

Could Massachusetts and Connecticut have got the control they schemed for, it could have been turned to great advantage in the way of trade. They could have encouraged these pilgrimages and by so doing trade to great advantage and at the same time learn much of importance. This was a grand opening for them and they saw it, and labored earnestly to bring such a desirable object about. They failed, and revenge was the only way left to get even with such an adversary. The fact was right here, — if we cannot have this advantage over them, another shall not. — By destroying the source of the contention was the means left of not having the privilege themselves, or of another and hated colony enjoying them.

As soon as this destruction had been brought about, the

zeal for Narragansett cooled. There was nothing there now worth fighting for.

This brings us to another query and that is, what is the meaning of those phrases, "Infidel," and "Heathen burrows," that these two colonies use and apply so frequently to Rhode Island? Our theory is that it was just as applicable to the indian as to the white settler and here is solid grounds for so thinking.

It is undeniable that the religious tenets of the Rhode Island settlers were not popular at New Haven, Hartford, Boston, or Plymouth. Equally so were the tenets of the indians so long as they could not in any way control them. It would be a capital thing in their estimation, to contrive something that would set these two bands of Infidels against each other. There was one certain way. To commence a war by a bold invasion of that territory. By these means the indians would be aroused and those that would escape the fight, would renew the conflict by falling with desperate fury upon the nearest white settlement and had that settlement been friendly in the past the idea of treachery would be the means for a more deadly encounter when it came. It must be confessed the plan was deep, was remorseless, was well laid, was carefully considered. There was a generalship here that saw clear the most prostrating and at the same time the most annihilating method of attack. If the Indian could be annihilated, the entire colony of Rhode Island and the sacred ground could yet be theirs.

Narragansett has seemed to have had a wonderful record in the line of religious development. The English settlement itself is enough to prove this fact. Several religious denominations have had their birth here and the Baptists particularly can testify how much they owe to this place for the development of their faith in America.



Here perhaps can be stated another fact that is probably not fully realized as yet, but which appears to our mind to be a striking confirmation of our position.

After the indian had been driven from his temple here and his priesthood scattered, he has chosen a second Mecca. The vicinity of Spirit Lake in Minnesota. This place is popularly called the "Pipe Stone Country." Excepting fruit, the great water or ocean, the rest of the natural features in many particulars are in strong harmony with those of their ancient temples in the east. The Tribes, when they meet here, however bitter the war feud between them, no blood can be shed, not even that of a beast or a bird while they are standing on the sacred soil. The pilgrimages to this place are kept up to-day. When these Spirit Lake pilgrimages are once fully understood by the investigator, then he can realize beyond a shadow of a doubt, the bands of brotherhood that held together the people and the priest.

The bone of contention taken away, the next thing was to subside and this was the result; thus leaving Rhode Island finally master of the field and in full possession of the sacred ground; but deprived of the means to obtain a profit by reason of religious influences. It was no doubt very carefully watched how that colony would use this trophy. Years passed away and those that had contended so fiercely for this heritage, were gathered to the bosom of mother earth. Another generation came on the stage and provided a new disposal. The Niantics were recognized as the lawful heirs of the Narragansetts and of course guardians of the temples. A sale was made by them by which a quit-claim was made of all territory held by them on condition of a reservation of Five Thousand acres in the now town of Charlestown. This reservation was guaranteed to them and their heirs forever and the state covenanted, it never should be taken from



them without their consent. This spot encloses the great sacred temple and this was the only means this tribe saw of holding it in their possession.

We see this idea of preservation crop out in the great case against Thomas Ninegret their last King, whom they charged with giving their lands away and depriving them of a home and an inheritance. So bare-faced was he in this, that the tribe at first tried legal means to stop him and when they found justice was bought, took the law into their own hands and dethroned him and declaring hence-forth he was simply one of the tribe. Of course he did not like that and struggled for his place again, but was unsuccessful. A few years ago the Legislature abolished the tribe and on the Fifteenth of May 1880, bought the remaining portion of the reservation, so now the great temple has come into the possession of the white man and at a time when the great secret was nearly dead. What a change Two Hundred and Fifty years has wrought and how wonderfully has it changed the fate of the indian tribes in America?

We realize that our paper treats in a new and novel manner a subject of great historical importance and that the first question to arise is from whence have you drawn this strange account. We have told you part, but have purposely refrained from giving much of our authority for reasons now known to ourself. We assure you however, there is more to follow and that when the right time comes the authority can be given. We have jumped to no wild conclusions, but have studied this subject at our leisure and in a manner peculiar to ourself. We confess we were struck with the great parallels we have above mentioned and that we hesitated long before we dared to express ourself, but now with our much increased knowledge and having met still more striking confirmations of our theory we make this venture of public

declaration. We see no reason to conclude why it is not sound and certainly there is many historical circumstances to give it plausibility. We have always contended that the Narragansett Question has never been understood and that certainly here is one thing that never has been. Looking at the matter in the light we have, will clear up several items of New England history that has always appeared dark and furnishes a key to those decidedly strange moves on the part of our adjoining colonies for the possession and control of Narragansett.

The Question now is how much did our own colony know of this secret? We feel safe in saying they were as deeply informed as either of the adjoining colonies and that they made use of their knowledge in such a manner and in such a way, that it kept those colonies ever on the anxious seat.

It was very early observed that trouble was brewing in this direction and as early as Nov. 2, 1651, they took means to stop a foreign invasion on these domains. They again enacted the order a few years afterwards and fought the Boston Company to the bitter end.

That they had possession of this secret is apparent from the fact they consented to no foreign invasions or purchases and counseled the indians to hold on to their lands and not to sell without a good bona fide consideration. How far this ground was the means of peace and good-fellowship we cannot exactly say, but no doubt it had a great bearing upon the indian policy of the day. One thing is certainly clear, this colony had an influence by which they controled the indians without fighting, without difficulty, and this certainly the adjoining colonies could not and did not do. It is also clear that this colony had control over something that the other colonies did not and one of that something was surely the territory of Narragansett!

Another thing that looked strange at the time, but in the light of our theory comes in to be the very thing they would first do. After the great invasion, if the Narragansett Tribe acted under the advice of Philip, which was to clear every white man from the sacred soil and this was the very thing they did do and did not leave a white settler or a house standing in Narragansett. Every white man had to leave. It was not until Mr. Williams assured the Indian Chieftain at Providence that his people were innocent, that they were permitted to return. Here is something that now becomes clearer when tested by our theory.

There are several little things in our state records that appear dark to some observers and seem difficult to solve. Our theory clears this up in a natural manner and leaves nothing far-fetched or improbable.

This has been the great secret of the indians and has been the reason why they fought so persistent for their homes and for their hunting grounds and for the land of their fathers. They were a band of men that has been called by the bigot "Savage." If they were savage, they had some virtues that would well become the white man to imitate. One of these virtues was a high sense of honor. Another was strict rules of health. Another was a respect for the aged. Another was faithfulness to each other. Another was their care of the dead. All of these are virtues of the highest order. That they fell from this high estate was due to the white man. "If they became drunken, the white man can tell who first learned him this vice. The same man also learned him to lie, steal and to be as mean every-way as a Christian."

Despise him for imitating our vices! Rather, let us be ashamed that we learnt him these things. Ashamed that we pulled down a nation to our own despicable vices. The white man should be the last one to moralize in such a strain

for such things when fully and intelligently understood disgraces and lowers himself far more than it does the Red man. If such a fate meets the red man by mingling in and partaking of Christian civilization, then it would have been far better for him to have remained in his good old faith and still have worshipped those symbols of nature that his fathers loved and revered.

There is indeed much in the fate of the unfortunate indians to awaken our sympathies and much to stir up the feelings of the heart. There is indeed much in a fate so cruel as theirs were, to call forth far more the emotions of pity, than those of condemnation and hatred.

There has been an age of condemnation, of misrepresentation, of hatred, of deceit. Let now come in an age when a brave man can be judged by his virtues and applauded for his course of right. Let us stand up in defence of those men of whom our early annals tell us never violated their word of honor. Let others revile; let others misrepresent; let others do as they will; but still let the warm heart of Rhode Island stand up manfully as brave men should in the defense of the memory of those brave men that were our fathers earliest friends and who gave them a home at a time when their own countrymen would not. Let us insist that men who were noble enough to do this, in that age, are now worthy, in this age, to have their memories respected by the sons of those exiles and that their memories shall be held in respect by us, so long as brave men respect brother, so long as true worth is estimated and held in esteem. \*

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\* *A paper read before the Rhode Island Veteran Citizens' Historical Association, May 9, 1887.*

## FIELDS POINT INDIAN RELICS.

By Rev. F. Denison, of Providence.

HOW often valuable treasures lie at our feet and in our paths while we through fault of study are ignorant of them. This is particularly true of historical treasures.

Of the multitudes who, for business or pleasure, sail on the bosom of Narragansett Bay, a few persons only are aware of the strange historic scenes once enacted on the shores. Of the hosts that flock to Field's Point for shore dinners and ocean-tempered airs, not one in a thousand thinks of the strange events, joyous and sad, hilarious and tragic, that during unspelled centuries have occurred on that beautiful promontory. Even the Squantum Club is quite unaware of the great tribal feasts of the Indians held on these shores when fish and flesh and succotash made glad the swarthy barbarian heart.

But some reminders of the ancient feasts, sports, hunts and tragedies on Field's Point survive the action of the elements and the advances of civilization. Here in the old shell-heaps, hillocks and embankments are volumes of history for those who can read them. It is a matter of regret that only a few fragments of stray traditions of those long past centuries have been preserved to us. Only the professional relic-hunter, who can track a bone or a tradition as a hunter tracks his game to its wild lair, can detect the wealth of history that belongs to this ancient shore. Among the important and highly instructive relics may be mentioned.

I. The Indian shell-heaps or kitchen-middens. These are revealed by excavations made in the banks. They consist of strata of shells of various kinds belonging to the old molusca

of the bay, also remnants of bones and rude pottery, with occasional stone implements. The strata in some cases are separated by layers of earth, indicating that some of the deposits are much older than those above them. By the way these Kitchen-middens are found in different parts of our State and all along our New England coast, some of them very large and richly repaying the closest study. The indications of these, in connection with the appearance of the oldest stone implements and the oldest graves, that there were aboriginal tribes on this coast for nearly or quite a thousand years before Europeans settled here. These shell-heaps ought to be measured and analyzed by our antiquarians and by those charged with making geological surveys of our state. It is hardly creditable to our people that we have been so regardless of the long generations of Red men that once ruled this land. Who will prepare a thorough paper on the Indian Kitchen-middens of Rhode Island? Such a monograph would throw much light on the dim, barbarian past. Around one of these huge old shell-heaps the writer might picture the wild pagan feasts that were held when perhaps several clans or tribes would meet together, it may be for political or religious purposes, or both, since they were usually conjoined.

II. But second, Field's Point contains a very remarkable and instructive Indian relic in a tolerably well preserved earth-work, a ditch and bank, reaching across the peninsula from north to south, a singular and significant relic of an old Indian custom of hunting when preparing for a great tribal or national feast. This point was chosen as a corral, pound, or trap for the capture and slaughter of wild animals when large quantities of flesh were desired. The work of preparing it was a tribal enterprise. The dike and bank,

as can be still seen, were constructed from the bay on the north to the bay on the bay on the south, and the bank was originally surmounted by stakes, poles and limbs of trees, all interwoven as in basket or wicker work. An opening was kept at the south end next to the bay. Thus the most of the promontory, all the eastern part, was enclosed by the waters of the bay and this palisaded embankment.

At the appointed time for the great tribal hunt and feast the natives, probably men, women and children, spread themselves out into the forests over hills and valleys for miles forming a semicircular line or arc of a great circle embracing miles of the country. At the concerted signal being given, all persons in the great circular line, being within hailing distance of each other, would begin to yell and scream and close in the line toward the pound, driving before them whatever wild animals, bears, deer, moose, foxes, wolves and catamounts, might be within the swept region, as fishermen draw their seine to the shore. The creatures were thus driven into the corral at the open end which was immediately closed and guarded by armed braves. Then commenced the final capture and slaying of the beasts, when arrows, spears, clubs and stones were the implements. Canoes in the bay intercepted any of the animals that attempted to swim to Kettle Point or Squantum. The incidents of these hunts, the screeching, rushing, and pursuing in the forests, the shouting, attacking and slaughtering in the corral, were highly relished by the natives, furnishing greater pleasure to them than Europeans find in having horse races at fairs or in chasing foxes in their parks. Then was prepared the feast, of fish of various scales, of molusks of every shell, of roasted and broiled meats, and of green and parched corn. A picture of one of those old hunts would be wild study



indeed and a large chapter of Indian life. Equally engaging and informing would be a picture of one of the feasts following the hunt. Perhaps, after all, it was a kind of thanksgiving in a barbaric way and a means of cultivating social life.

Perhaps after doing justice to clams, oysters, fish and venison, the old men and traditionists of the tribe, the veterans of wars, hunts and council fires, formed a circle by themselves — “a kind of Veteran Citizen’s Historical Association —” and lighting their pipes, indulged in reminiscences greatly to the delight and profit of their juniors. Ah! would that the reports of the official traditionists and the stories of wars and adventures recited by the natives and Napoleons of the tribes had been preserved to us. Alas, that then, there was no Narragansett Register to publish their narratives

III. But third. On Field’s Point, as previously mentioned, in the shell-heaps are found stray fragments of native pottery and some stone tools. In different places in the soil are occasionally found spear heads, arrow points, pestles and axes. These relics of Indian handicraft vividly recall the Red man and the darkness of Indian life. Their best pots and kettles were bits of soap stone quarried in Johnston and hollowed out by granite and flint gouges. We almost seem to see these benighted work-men fashioning their weapons and utensils, and the laboring woman doing their coarse cooking. What pictures might be drawn of these ancient pagan hunters, warriors, and artizans in their forests and on their shores. Their works reveal their darkness. By comparing Indian life with our own we discern the great difference in results between the faint light of nature and the bright light of revelation. Under the first the wilderness retained its darkness: under the last the desert has been



made to bud and blossom as the rose. It is well to study the old pictures and the new.

IV. But Field's Point has some martial history. It received its name from John Field one of the first settlers of Providence. Being by its situation an outpost of Providence, in July 1775, a year before the Revolution was declared, the people of Providence, who took the van in the great movement for Independence, threw up on the highert crest of this cape the entrenched work called Fort Independence, and also an entrenched work on Sassafra Point and so gave King George an expression of their republican opinion.

In the war of 1812 old Fort Independence was refitted and an earth-work was extended westward, the whole forming a formidable military defence for Providence against England's boasted naval Keels. At present most of the point is owned by the city and is occupied chiefly as a quarantine station and as a small pox hospital. So the beautiful promontory has played its important part in both barbaric and civilized life.

*The Peace Conference*, — held at Washington, D. C. Feb. 4, to 27, 1861; at the request of the Legislature of Virginia, was attended by the following delegates from Rhode Island. Samuel Ames, Alexander Duncan, and William W. Hoppin, of Providence; George H. Browne, of Gloucester; and Samuel G. Arnold, of Middletown. Mr. Hoppin was one of the Secretaries of the Convention.

*Kissing the Bible*. — Among the many peculiarities of Rhode Island customs, some of which are absurd and relies of the past, is one which is highly commendable and that is, that a witness may take an oath, in court or be sworn into office, without kissing the Bible.

S. H. Allen.

## JOHN BARTLETT OF REHOBOTH.

*And some of his descendants.*

By John O. Austin, of Providence.

THE recent death of John Russell Bartlett, has suggested the thought that some account of his paternal ancestors may be of interest to the many persons who were acquainted with him personally or through his published works. Descendants generally of the first John Bartlett will also be interested in some of the lines here given.

1. John Bartlett, of Weymouth, Mendon and Rehoboth, Mass., married Sarah Aldrich, daughter of George and Catharine ( Seald ) Aldrich. He died at Rehoboth Aug. 17, 1684. His wife was born Jan'y. 16, 1646, and died Feb. 17 1685. His first child John, was born in Weymouth; Mary and Noah, at Mendon; and Daniel, at Rehoboth. In 1672 he was at Mendon, where he received lot number 9 in a division of swamp land. In 1675 he was one of the heads of families resident at Mendon, but left that town at the outbreak of King Philip's war, as did the rest of the settlers, though he and many others returned after peace had been secured. Nov. 2, 1682, his wife received a legacy of 12 d. from her fathers will of this date. June 5, 1683, he took the oath of fidelity, being now a resident of Rehoboth. Feb. 26, 1685, the inventory of his estate amounting to £138, 17 s. 3 d., was sworn to by John Bartlett and Mary Aldrich. March 5, 1685, " Whereas administration was granted to Sarah Bartlett, relict of John Bartlett, late of Rehoboth," &c.; but she having died before an inventory had been taken, the Court wished the Selectmen to make inquiry for a

fit person for administration, and the younger children to be "disposed as may be most for their good and least charge to the estate."

Children.

2. i John b. Feb. 11, 1666. m. Alice
3. ii Sarah b. ✓ m. Valentine Whitman, Dec. 12, 1694.
4. iii Samuel b. — m. Mary Inman, Dec. 19, 1695.
5. iv Moses b. — m. Deborah Harding, widow of Abraham Harding.
6. v Jacob b. —  
vi Mary b. Jan'y. 1, 1679.  
vii Noah b. Jan'y. 29, 1680.
7. viii Daniel b. Jan'y. 24, 1684. m. Abigail

2. John (2) Bartlett, (John) of Attleboro Mass. and Smithfield, R. I. was born Feb. 11, 1666, at Rehoboth, and died Nov. 8, 1732, at Smithfield, R. I. His wives' name was Alice. His children were born at Rehoboth and Attleboro. Sept. 10, 1692, he, of Rehoboth, with wife Alice, deeded to his brother Samuel Bartlett, of the same town, 50 acres, for love &c. In 1694 Attleboro was incorporated as a town. In 1732, administration was given on his estate to his son Job Bartlett. In 1734, receipts was given to the administrator by John, Jeremiah and Ezra Bartlett, and Robert and Joseph Staples, for £ 27, 17 s. 6 d. each.

Children.

- i Alice b. Aug. 16, 1688.
- ii Sarah b. Oct. 21, 1690.
- iii Susanna b. Aug. 24, 1692.
- iv John b. June 8, 1694.
- v Job b. July 26, 1694.
- vi Martha b. Mar. 10, 1699.
- vii Jeremiah b. May 9, 1701.

viii Ezra b. Apr. 4, 1703.

ix Hannah b. July 7, 1706.

3. Sarah ( 2 ) Bartlett, ( John ) married Dec. 12, 1694, Valentine Whitman, son of Valentine and Mary ( ) Whitman. He was born Aug. 25, 1668, at Providence, R. I. and died Aug. 26, 1750, at Smithfield, R. I.

Children.

i Sarah b. Jan'y. 26, 1696.

ii John b. Feb. 20, 1698.

iii Henry b. Jan'y. 16, 1700.

iv Abijah b. Jan'y. 4, 1708.

v Robert b. May 2, 1712.

vi Benjamin b. July 22, 1715.

vii Noah b. Dec. 31, 1717.

4. Samuel ( 2 ) Bartlett, ( John ) of Attleboro Mass. married Dec. 19, 1695 Mary Inman, daughter of John and Mary ( Whitman ) Inman. He died in 1743, at Attleboro. Feb. 24, 1743, will - proved June 21, 1743. Ex. son Samuel. He mentions sons Samuel and Noah, and grand-children Mary and Noah Smith, their mother having deceased.

Children.

i Samuel b. Oct. 9, 1696.

ii Jerusha b. May 3, 1698.

xiii Noah b. Apr. 22, 1700.

iv Mary b. Jan'y. 5, 1709.

5. Moses ( 2 ) Bartlett, ( John ) of Providence and Gloucester, R. I., married Deborah Harding, widow of Abraham Harding, of Providence. He died Jan'y. 15, 1753, at Gloucester. He was a blacksmith. Mar. 3, 1696, he having lately married Deborah Harding, they were given adminis-

tration on her former husband's estate, till the next meeting, giving bond &c. Two years later the administration was confirmed to them, and the children were committed to their care. Apr. 24, 1734, he and wife Deborah deeded to his cousin ( i. e. nephew ) Jacob Bartlett, of Providence, homestead &c. Mar. 1, 1746, he deeded to his cousin ( i. e. nephew ) Joseph Bartlett, of Bellingham, Mass. homestead &c. Dec. 25, 1752, will: proved Jan'y 27, 1753. Ex. friend Joshua Hall. He mentions cousin ( i. e. nephew ) Jacob Bartlett; brother Daniel Bartlett, and the latter's daughters Joanna Aldrich and Sarah Inman; cousin Job Bartlett's son Moses; and cousin Daniel Aldrich, grand-son to brother Daniel Bartlett. Inventory, £ 2071, 7, s.

No issue.

6. Jacob ( 2 ) Bartlett, ( John ) of Bellingham, Mass. Jan'y 5, 1718 Damaris Bartlett married at Providence to Obadiah Ballou, and she must have been a daughter of Jacob Bartlett, as must also Susanna Bartlett, who married about 1720 to Francis Inman, of Bellingham, Mass. It is noticeable that Damaris named three of her children after her brothers and sister, viz. Joseph, Jacob, and Susannah. Nov. 24, 1737, ( recorded Apr. 11, 1747 ) he sold son Jacob, of Providence, black-smith, 50 acres of homestead farm in Bellingham, where grantor dwells, for £ 50. Feb. 6, 1738, ( recorded Apr. 20, 1747 ) he deeded for love &c. to son Joseph, of Bellingham, three parcels of land there, one of them containing 30 acres and including the dwelling house of grantor. He was alive in 1747, but perhaps died that same year. His son Jacob ( 3 ) died at Cumberland, R. I. Apr. 17, 1768, and in his will ( Nov. 19, 1760 ) mentions wife Lydia, daughter Amey Cass, son David, and daughter Sarah Bartlett. His son Joseph ( 3 ) died at Cum-

berland, Dec. 1, 1791, and in his will ( Nov. 23, 1789 ) mentions wife Abigail, sons Jacob, Joseph, Abner and Lewis, daughters Chloe Southwick and Phebe Inman, and grandchildren David, Benoni, Chloe and Salome, children of son Eber, deceased.

Children.

- i Damaris.
- ii Susanna.
- iii Jacob.
- iv Joseph.
- 8. v Abner.

7. Daniel ( 2 ) Bartlett, ( John ) of Gloucester, R. I. was born at Rehoboth, Mass. Jan'y, 24, 1684. He married Abigail — . He died June 29, 1762. Apr. 8, 1759, will: proved Aug. 9, 1762. Exs. wife Abigail and son-in-law Jacob Aldrich. He mentions wife Abigail, daughter Joanna Aldrich, wife of Jacob Aldrich; Mary Bartlett, wife of Job Bartlett; and son-in-law Abraham Inman. Inventory, £ 1108, 12 s.

Children.

- i Joanna.
- ii Mary.
- iii Sarah.

8. Abner ( 3 ) Bartlett, ( of Jacob above ) of Bellingham, Mass. and Gloucester, R. I., married Apr. 30, 1734, Abigail Arnold, daughter of John and Mary ( Mowry ) Arnold. He died Dec. 13, 1784. He was a black-smith. Sept. 16, 1731, he, of Bellingham, bought of Daniel Jenckes, of Smithfield, 109 acres of land in the north-eastern part of Gloucester, north side of Branch River. Feb. 6, 1738, he was witness to the deed of Jacob Bartlett, of Bellingham, to son Joseph. Nov. 23, 1784, will: proved Sep. 7, 1785.

Ex. son Elisha. He mentions wife Abigail, and three sons Rufus, Elisha and Caleb. Inventory, £ 115, 5 s. 8 d.

Children.

i Anna.

9. ii Rufus b. Nov. 16, 1739.

iii Elisha b. Sept. 7, 1742.

iv Caleb b. Jan. 19, 1745.

9. Rufus ( 4 ) Bartlett, ( of Abner above ) of Gloucester and Cumberland, R. I., was born Nov. 16, 1739, married Dec. 12, 1762, Margaret Smith, daughter of Solomon and Sarah ( Dexter ) Smith, and died June 17, 1798. His wife died March 22, 1795. He was a black-smith. His four earliest children were born at Gloucester, and the others at Cumberland. In 1769, he had a license granted to him at Cumberland, and in subsequent years it was renewed. In 1776 he was appointed by the General Assembly on the committee to procure arms for respective towns, he representing Cumberland on said committee. Aug. 28, 1798, administration on his estate was given to Philip Capron.

Children.

i Anna b. Sep. 19, 1763.

ii Alpha b. Sep. 8, 1764.

iii Philadelphia b. Jan'y 7, 1766.

iv Mary b. Aug. 7, 1767.

v Abner b. Sep. 17, 1771.

10. vi Smith b. Apr. 21, 1780.

10 Smith ( 5 ) Bartlett, ( of Rufus above ) of Cumberland and Providence, R. I., Kingston, Canada, and Cape Vincent, N. Y. He was born Apr. 21, 1780. He married ( First ) Sep. 26, 1802, Nancy Russell, daughter of John and Martha ( Martin ) Russell. He married ( Second ) Feb. 1, 1824, Sarah Gladding, widow of Benjamin Gladding dau-



ghter of John and Martha ( Martin ) Russell. He died Nov. 11, 1867, at Cape Vincent, N. Y. His first wife was born July 17, 1782 at Providence, R. I. and died Feb. 11, 1819 at Kingston, Canada. His second wife was born May 22, 1780 at Providence, R. I., and died Oct. 4, 1851 at Cape Vincent, N. Y. He was a merchant. He moved from Providence in 1806 to Kingston, Canada, and in 1837 removed to Cape Vincent, N. Y.

Children.

- i William Russell b. Dec. 7, 1803.
- 11 ii John Russell b. Oct. 23, 1805.
- iii Smith b. May 13, 1808.
- iv Martha Russell b. June 6, 1810.
- v George Francis b. Aug. 23, 1812.
- vi Robert Coleman b. May 10, 1815.

11 John Russell ( 6 ) Bartlett, ( of Smith above ) was born at Providence R. I., Oct. 23, 1805 and died there May 28, 1886. He married ( First ) May 15, 1831, Eliza Allen Rhodes, daughter of Christopher and Elizabeth ( Allen ) Rhodes. He married ( Second ) Nov. 12, 1863, Ellen Eddy, daughter of Nelson S. and Eliza Miranda ( Lamson ) Eddy. His first wife was born Oct. 28, 1810 and died Nov. 11, 1853.

The life and services of Mr. Bartlett have been epitomized in a paper read before the Rhode Island Historical Society, by the president of that association.


Children.

- i Elizabeth Dorrence b. June 1, 1833.
- ii Anna Russell b. Oct. 19, 1835.
- iii Henry Anthony b. Aug. 19, 1838.
- iv George Francis b. Nov. 26, 1840.
- v John Russell b. Sep. 26, 1843.
- vi Leila b. July 11, 1846.
- vii Fanny Osgood b. Apr. 28, 1850.



A HISTORY OF THE  
FOUNTAIN STREET WESLEYAN  
METHODIST CHURCH.

By William F. Hammond of Providence.

HE anti-slavery question in the M. E. Church commenced about 1840 in the N. E. Conference of Methodist preachers. Orrin Scott who had been a presiding Elder, and a leading member of that conference and one who stood high in the estimation of the people, brought up the question, "How stands the Church to-day with slave-holding bishops and slave-holding preachers?" At that time Bishop Andrew was a slave-holder, having had slaves left to him by his ancestors. His friends excused him on that account, as he had never sold any of them, while preachers of the churches south, had held slaves and sold them, and also members of the southern churches, had done the same. The question with Scott was; "How could he recognize them as brethren in the church, when John Wesley the founder of his church, called slave-holding "The sum of all villiany." " he was encouraged by Leroy Sunderland, Jotham Horton and others, but the cry was schism in the church. About this time Luther Lee of the New York M. E. Conference, brought the question up with no better success. He was a great writer on the slavery question and improved his time writing for methodist papers on the subject of slavery in the church. Orrin Scott, Jotham Horton and Leroy Sunderland thought it best not to take an appointment that year, but to locate, and they did so, which gave them an opportunity to

lecture and inform the members of the church how they stood on the subject of slavery in the church, and when they could get a church to speak in they did so. Mr. Scott having been presiding elder over the Providence district was well acquainted with leading members of Methodist churches in that district. He wrote to Elias Smith, of Providence, whom some of you probably remember to find out if he could get the Chestnut Street church for him to lecture in on this subject of slavery in the church. That letter was shown to some others and myself, and we got up a petition to the trustees, asking for the use of the church for him. The trustees heard us, but could not decide at once and asked us to come again when they would give an answer, but the same cry of schism in the church was raised. We went again and were told we could have the church on certain conditions. These conditions were, that the colored people must sit in the pews built in the gallery for their use so there should be no mixing of the white and colored, Oh, what a prejudice there was in those days against colored men and women! We refused the body of the church on the conditions offered us, but accepted the vestry where all could sit irrespective of color, which was granted us. The trustees at that time were good christian men. The president some of you well remember; Mr. Hesekiah Anthony, and among them Mr. Job Andrews, who always advocated our cause, but still never withdrew from the church. The first anti-slavery meeting was held and Orrin Scott made the vestry ring with their refusal to let us have the upper part of the house. We had many lectures in the church afterwards and in the upper part of the house too. The action of the trustees and the lectures aroused the anti-slavery portion of the church, and they felt it was time for them to move and have a home of their own.

A meeting was called and Robert G. Cory and myself were appointed to obtain a suitable place to hold worship in. The old stone school-house on Summer street, had been vacated some time before and we thought that would be a good place to begin our meetings. We obtained the use of it from Mayor Burgess for one year, and went to work fitting it up for a church, expecting it would be a mission from the Chestnut street Methodist Church. Jotham Horton, who was travelling with Orrin Scott, lecturing on slavery in the church and who had formally been pastor of the Chestnut street Church, we thought would be an excellent pastor for us. We wrote him on the subject and he answered he was ready to come at any time we were ready for him. Then we went to work with a good will and in two weeks time we had him preaching in that old school-house, and we tested its seating capacity to the utmost. Many a time have I been to the door and seen the people standing far out on to the sidewalk, being unable to get in. Jotham Horton, I think, was a fine preacher, never forgetting to temper his sermons with anti-slavery doctrine. As I have said, we expected to be a mission from the Chestnut street Church, but time changed things somewhat. Luther Lee had started an anti-slavery paper in New York, state, and Leroy Sunderland had started one in Boston, and they found the great portion of the church anti-slavery, so the leaders of our movement thought it would be best to start a new church based on anti-slavery principles, with no bishop and no preceding elders, the people to control the church themselves. Letters were sent to Mr. Scott, Mr. Sunderland and Mr. Lee and they met in Providence, with Mr. Horton and others. They consulted together and out of that consultation comes forth a new church, called the Wesleyan Methodist Church; no Episco-

pal to it. The above gentlemen were in the city five days and frequently dined at my house. The Constitution on discipline of this church was written in James Walford's house on Fountain street. Then it was that the mission church holding meetings on Summer street, began to think of a permanent location for a church. Then for the first time we thought of leaving the old church and going to the new Wesleyan Church. So twenty-one families asked for letters of dismissal from Chestnut street which were granted us, although we were called a hard set to leave a church of our choice on account of slavery. They have lived and we have lived, to see slavery exterminated from the church and this great country, and it was started by a few men who went out fifty years ago to lecture and preach on the sinfulness of slave-holding, that the people might know of its great wrong and injustice done to the colored race.

We got an Act of Incorporation from the General Assembly, bought a lot on the corner of Fountain and Franklin streets and built a church in 1842. The first church built in this country of the Wesleyan Methodist denomination and all paid for but Eighteen hundred dollars. Our pastor was Mr. Horton and we were having glorious times. Our house was open to white or colored preachers when they wanted to lecture on anti-slavery or temperance, without having to ask trustees. This church lived several years, until slavery was abolished from the country. The Chestnut street church wishing us to come back, as the issues between us had been settled by the war with the south, there being no slavery in the church or state. They had started a mission on the corner of Dean and Federal streets, in a school-room and they had found it hard work to get along, their congregation only being from about twenty to forty. Their pastor was the

Rev. Jonathan Cady, who had located here and who thought he could succeed in establishing a church there, but it was evident that both churches could not live in that vicinity although we had a congregation of about Five hundred. Mr. Cady called to see me about it and he said it would be best for both churches to sail under one flag and make a strong church. I asked him which flag should we sail under and he said the old one. I told him there were some who would not sail under the old flag, but I would find out and let him know. He called in a few days and I told him there were eight families would sell their pews at cost, but would never sail under the old flag, the rest of the pew-holders being willing to remain and attend worship in the church. That settled it. They bought the church and raised money on a mortgage to pay what debt there was on it and also those eight pew-holders. Every thing went well, but with no increase to the congregation. At last the trustees thought the church would be more prosperous if moved onto Broadway in a vicinity where there were no churches. Accordingly a lot was bought on Broadway, just above Dean street and the church moved on it and is there to-day in a state of prosperity, sailing under the name of the Broadway Methodist Episcopal Church and this was the ending of the Wesleyan Methodist Church in Providence.

The leading men in the formation of this church are all dead I believe. Scott, Horton and Sunderland, I know are for I have seen notices of their deaths in the papers. Lee may be living, but I think not as I have not heard from him in several years. He lived in the western part of New York state.

I have mentioned the name of Elias Smith whom Orrin Scott wrote to for him to try and get Chestnut street church

for him to lecture in. He was a young man at that time and had charge of the anti-slavery rooms with Miss. Amaraney Paine. The rooms were located on the corner of Broad and Dorrance streets where the Narragansett Hotel now stands. Many a time have I heard him and his father talk against slave-holding in the church in conference meetings. One Sunday evening in particular, I remember he had just finished speaking and sat down, when the Rev. Daniel Fillmore said, "Brother Smith means well, but he is a young man and a little too fast." This was said to kill its influence on the church members, but the seed had been sown a long time before and now nothing could stop its growth. In 1842, Mr. Chase Lewis and myself befriended him and he and his father ran a sloop from Providence to Hartford. In 1843 he went to New York and for several years was engaged in collecting news from European Steamers for Mr. Greeley of the New York Tribune. After the war in the year of 1866 I heard from him in Galveston, Texas. God bless him whether living or dead.

The preachers that Fountain street church had while a Wesleyan Methodist Church, was First, Jotham Horton who was with us four years.

The second preacher we had was Lucius C. Matlock of Philadelphia. He was a young man highly educated and very pleasing in his manners. The first time I heard him preach was in the Chestnut street Methodist church before the Wesleyan Methodist church was formed. He began to preach anti-slavery doctrines in the city of his birth, but found few sympathizers, as the Methodist churches in Philadelphia at that time were pro-slavery, being composed mostly of southern men and women. He came north, when he could find a people willing to hear the sinfulness of slave-

holding discussed. When Rev. Mr. Horton thought of going to Boston, as he felt he could do more good in the church just formed there than here. We consented and obtained Rev. Mr. Matlock to take his place. He was very successful and preached for us some three or four years and went back to Philadelphia after the war with the south was ended. He called to see me and said he was appointed Chaplain to a regiment in Philadelphia and went with them to the war. After the taking of New Orleans, he was appointed Provost Marshall by General Butler and while in the performance of these duties, southern men would come to him and ask for remuneration for horses and cattle taken by our troops. He told them that General Jackson was once in the same position as he was, and when complaints would come to him, he would tell them to take a gun and go and protect their property themselves, and now I say the same to you, if you want your property protected, join our ranks and take a gun and assist in its protection. He said he never had a man come the second time to complain. I think he and his wife are dead, as I have not heard from them in twenty years.

The third was William Brewster. He was an excellent preacher and singer. There was something singular about our getting him. Some years previous to our leaving the Chestnut street church the preacher in charge, Mr. Abram D. Marrell, who wanted to go to Boston to fill a vacancy in one of the churches in that city the church there wanting him, but he had six months to stay here before conference. The presiding elder and trustees were willing that he should go, provided he could get a suitable preacher to take his place. He having heard of the Rev. Mr. Brewster, of the New Hampshire conference, wrote him, asking him to come



and preach the following sabbath while he went to Boston to preach. He came and all were pleased with him, so much so that the members voted unanimous to retain him if possible. Bishop Sole was written to, the whole matter explained and his consent asked for. The Bishop replied he was willing, Mr. Brewster should stay up to the time of the meeting of the New Hampshire Conference, but if at that time there should be any churches without a pastor he must return to his own conference. This decision affected Mr. Brewster so much that he felt he must return at once. The Church however, said no, we want you to stay with us. So he yielded to their wishes and stayed and every-thing went on harmoniously until the conference met, when the Bishop found out there were four places vacant in the New Hampshire Conference and that Mr. Brewster must go back. He went and what did he find? The four churches all put together could not raise over Two hundred dollars for his support. They held their services in school-houses in the country towns and were more like missions just began. Later Fountain street church wrote him to come and preach for them. He accepted and stayed with us three or four years, and then went west. The last I heard from him he was teaching in a seminary and preaching too.

The fourth preacher was Ansel Latham. He was a very fiery preacher and was always ready to combat with any one on the destruction of the wicked. He found his match in the Rev. Mr. Cooke of the Universalist Church. This discussion with Mr. Cooke took place in the Fountain street church, and was carried on every evening for over a week. Every body went away not knowing or having been convinced which was right. The discussion however, caused considerable ill feeling. The happiest man I saw at the time



and the one who seemed to enjoy it the most thoroughly was Samuel W. Wheeler whom many of you remember. Mr. Latham also left us and went east.

The fifth and last preacher we had was the Rev. Mr. Dow. He came from the town of Dennis on the Cape. He was not an educated man for these times, but slow and sure and what he said was good, and if his hearers practiced what he told them, I think they would all be sure of heaven. He preached for us about four years and then went to Boston.

There is a man, who was a member of this Association from its start and also a prominent worker in this anti-slavery movement, whom I wish to speak of, namely, Mr. Albert Messenger. He was born in Norton, Mass. in the year 1803. Came to Providence when he was eighteen years old to learn the carpenter's trade of Bogman and Manchester. A year afterwards he joined the only Methodist Church in Providence, which was located on the corner of Washington and Aborn streets, the Rev. Mr. Othman pastor. I there got acquainted with him. We went to singing-school and meetings together and became very much attached to each other. When the anti-slavery movement commenced we took hold of it together and stood by it through everything he was a man strong in his beliefs, and a man never afraid to express his mind and never afraid to stand up for what He thought to be right. His was one of the twenty-one families who asked for letters of dismissal from the Chestnut street Methodist Church, and helped build the anti-slavery church on the corner of Fountain and Franklin streets. In 1849 I saw him in California. He and a friend were engaged in boating passengers up the Sacramento river. Afterwards he went mining and was very successful. When he returned home, he found the country agitated

with the question, whether Kansas should be a free or a slave state. He thought he would go and do his best to make it a free state. He with some others bought land and built homes near the city of Lawrence. While building, the Missourians came upon them and drove them off. Four years ago in conversation with him upon this subject on which he always got very much excited, he said Buchanan should have had troops in Kansas to protect them while building. Albert Messenger lived to see Kansas a free state, and that is what we all wanted to see. He lived there about twenty years, then sold part of his property and returned to Providence. In the spring of 1886 he went back to sell the balance of his property and to settle up his business in Kansas, as he never expected to return. After being there a few days, he started to cross a street in Lawrence when he was knocked down and ran over by a horse, and carriage containing four ladies, being deaf and not hearing their approach. He lived but a few days. His sons, who reside here, went out there and brought his body back; and he was buried at Norton, the place of his birth.


I have now finished with the Anti-Slavery Wesleyan Methodist Church in Providence. It may have been the means of doing a great deal of good and, as some would say, a great deal of evil. God knows.

*Was it prejudice or carelessness?* — The Acts and Resolves, of the state of Rhode Island, of 1846, 1847, 1848, report all votes cast for Edward Harris, of Cumberland; for Governor, as scattering. Harris was the candidate of the Liberty Party the years above mentioned. Whether his name was left out in the report, on account of the smallness of the vote cast; or by reason of the prejudice against the anti-slavery party, by both the leading parties at that time, we know not. He is credited the vote of 1849, 1850, 1851 and 1853.

## THE ANTIQUARIAN AND HIS WORK.

*Note.* — The following notice is printed, to show the nature and character of our work. It is indeed a thankless task, as viewed from the popular stand-point, and hence such a kind and appreciative opinion as this, is at once a source of gratification and an inspiration for the future. The writer has in a few words, sketched a faithful picture, and we feel grateful to him, for the honor he has thus conferred upon us.

The Editor.

MR. Editor: — The cemetery visitations of Mr. Arnold, which you publish from time to time, may seem dry reading to many persons, but there are others to whom they possess a real value. I am acquainted with people who have subscribed for the *Gazette* chiefly that they may preserve these transcripts; and so no doubt the columns clipped week after week from the paper, find place in more than one scrap book.

Our antiquarian friend deserves much credit for his painstaking — all the more so from the fact that his work is performed in the full consciousness of its thankless character from the popular point of view. Yet to him, no doubt, it brings its own reward.

He is taking the census of the dead. There must be a pensive kind of interest in transcribing the signs upon all the silent houses whose inmates will never awake to ask him why he is there. He puts their record upon paper, carefully and feelingly — the old, the middle-aged, the young, the dear little children — all the sacred and beautiful dead.

Great interest centres about the old graves, and great sadness about the new. There is at once a solemnity and a

fascination in the thought of that sleep which recognizes no change of the seasons, neither the time of frost nor the time of flowers.

One can easily understand how to a lover of the past an aged grave-stone may be a prize. The thicker its moss the better! Mr. Arnold is earnest and thoughtful. He goes to his work in the cemetery as Audubon went to his in the forest.

No old forsaken burial ground is too briary for his feet; for it is there that he communes with the people who wrote "ye" for "the" and "yt" for "that."

His labors are by no means lost; they have placed us much in his debt; and their results will be scanned by interested eyes, long after he and our-selves shall have joined the great army whose muster roll he has so faithfully placed before us.

*George H. Coomer, in Warren Gazette, Jan. 8, 1887*

*Joseph Stanton's Grave.* — The Legislature, has voted an appropriation, for the purpose of marking the grave of General Joseph Stanton, Jr. First Senator in Congress from Rhode Island. ( 1790 to 1793. )

This reminds us of the fact, that the grave of Samuel J. Potter, of South Kingstown; who died a Senator Oct. 29, 1804; cannot now be located. The grave of Jeremiah Niles of this town ( S. K. ) Chief Justice of the Superior Court, 1762; and often a speaker of the House, who is buried on the historic Dalecarlia Farm, is not marked and cannot be distinguished from those around it.

S. H. Allen.

*The Democratic party,* — in Rhode Island, retained the Jeffersonian name of "Republican," long after it ceased to be a national party name. The ticket of 1837 being headed, "Republican and Farmer's Prox." The name Democratic Republican was adopted in 1838 and Democratic in 1842.

## The Inman Purchase in North Smithfield.


Contributed by Fred A. Arnold, of Providence.

Deed from William Minion to Edward Inman and John Mawry.


*Recorded in R. I. Land Evidences, Book 2, P. 19.*

Bee it knowne vnto all men by these presents that I William Minnion of punkkipage in in the Collony of the Massachusetts Bay have upon good consideran, moveinge me thereunto have ffreely given and passed over, a tract of land unto Edward Inman and John Mawry of providence in the Collony of Rhod-Island and providence plantacons, in the Kings province this tract of Land beinge two Thousand acres more or less I freely and firmly pass it over to the above said Edwd. Inman and John Mawry, and I doe binde my selfe my heires Executors, Administrators or assignes never to trouble them nor mollest them nor their heires Executors Administrators or assignes, they forever for to keepe and quietly to injoy the same from any that shall lay any claime or right or title or thirds or intrest thereunto, I William Minion have set the bounds of their Land, lyinge from loquiset northward. the first bound is a chesnutt on the south marked on fower sides at the first indian ffield on Wessukkuttomsuk hill runninge a mile due North and then upon a line to vmmohtukkonit takeinge in all the meadow, and soe to run to Nipshacuck, and soe to the Indians grownd, and soe to a champ of pines called the Key, and soe to the springe called wessukkuttomsuk, to the chesnut tree above mentioned. and soe to patuket river Northwrđ and on the end of the mill north to patukit river. soe I William Minion have firmerly passed this tract of Land over to Edward Inman and John Mawry from me my heires Executors Administrators or assignes unto the above-said Ed.

ward Inman and John Mawry to their heires Executors Administrators or assignes forever to have and to hould without any trouble or Mollestation by any Indians, and for the true performance hereof I have sett to my hand and seale on the ffourteen day of May 1666 this deed although a Lease passed on this Land yett upon occassion this deed for to be showne and to stand in law for the lease was purchased, and hereunto I sett my hand and seale the day and yeare above written.

Signed Sealled and The marke  of Willia. Minion  
Delivered in the  
    pressence off us

Daniel Abbott

The marke  of Joseph Willia.

John Steere.

Mynions Coson

[ S ]  
[ S ]

A. Copie of the Origonall Entred and Recorded the 14<sup>th</sup> of  
October : 1672

p me      John Sanford      Recorder.

Although this deed mentions as grantees only Edward Inman and John Mawry, there were soon associated with them as partners, Nathaniel Mawry, brother of John, who married about this time Johannah, the daughter of Edward Inman; John Steere; one of the witnesses of the deed, and Thomas Walling; the two Mawrys having three shares, and the others one each, as is shown by the following agreement:

“ We, the proprietors, being met together this tweneth daye of April, one thousand six hundred sixti and eight, doo conclude and agree as foloweth: to make an equal division of a certain tract of land and medo which we had originally of William Anminion; that is to say to each proprietor three

hundred acres of upland and swampes; and six acres medo; and that no proprietor amongst us shall have any medo layed out in his grate lot; but that which is medo shall be taken up for medo; and that each manes land shall be laid out with all convenient speede that may be if desired; and that a publick record be kept of each mans land and medo; and that the remainder of the land and medo undivided doo remain as comon till we see cause further to Agree; we haveing drawed our lots for this present division of six Acres of medo; Edward Inman first in turn in medo; John Steer third, John Mory and Nathaniel Mory are second and Nathaniel Mowry is forth, Thomas Wallin is fifth and John Mowry sixth; and this present division of upland and medo to be laid out by the sixteen foot and a half to the pole; also reserving to ourselves convenient highways threwhout this whole tract if need require; loweing to that man in whose land it shall fall reesnable satisfaction; and that Arthur Fenner take care of this our agreement untill he hath transcribed unto us true copies hereof: which is oned to be as authentick to us as the original with the subscription of his hand; in the true performance of these our agreements we have here unto subscribed our names. '

Edward Inman  
The marke of T. W. Thomas Walling  
John Steer  
Nathaniel Mowry  
John Mowry  
Nathaniel Mowry

This is a true copy of the original; in witness whereof I  
have hereunto set my hand This 23: day of February: 1707:8  
Arthur Fenner "

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<sup>1</sup> Richard Mowry family history, p. 11.



Deed from William Manannion to Edward Inman.

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*Recorded in R. I. Land Evidences, Book 2, P. 19.*

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To all Christian people of what Nation and language soever to whome these pressents shall come William Manannion Indian liveinge at punkapage ( alias pahene ) sendith Greetinge &c. Know yea that the said William, Manannion for and in consideration of Twenty pownds in hand paid by Edward Inman late of providence to the full Satisfaction of the said William, he the said William Manannion, hath Given, Granted, Bargained, Sold Enfeoffed and Confirmed. And by these pressents doe Give Grant Bargaine Sell Enfeoff and Confirme unto the said Edward Inman his heires and assignes, a certaine Tract of Land contaninge ffive hundred acres more or less bounded at Wewesapinset, and from thence upon a stright line to vmstococonnet. and from umetococonnet to the midle of a great Seader Swamp to a Butten tree and from thence runs to potuceket river almost North there bounded by a walnutt tree, and these are the bounds of the last purchased Lands comonly called and Knowne by the name off Wansuakitt hill, To have hould poses and enjoy the aforesaid Tract of Land, and all and every part & percell thereof therin contained and all the previleges apurtanences & Commodities thereof as before bounded, vnto the said Edward Inman his heires and assignes to the only proper use and behoofe of the said Edward Inman his heires and assignes forever And the said William Manannion for himselfe his heires Executors Administrators doth covinnant and grant to and with the said Edward Inman his heires and assignes by these presents that he the said William Manannion at the day of the date hereof is and standith lawfully seized to his owne use off and in the aforesaid bargined premisses with and in every part and percell thereof, with the appurtenances thereof in a good Estate of Inheritance and hath in himselfe



full power good Right and Lawfull Authorety to grant Bargaine Sell Convay and assure the same in manner and forme aforesaid, And that he the said Edward Inman his heires and assignes and every of them shall and may forever hereafter peaceably and quietly have hold and injoy the same free from all incumberences whatsoever, and that he the said William Manannion and his heires shall and will performe and doe or cause to be performed and done any such further act or acts as he the said William Manannion shall be thereunto Reasonably Required or advised by him the said Edward Inman his heires or assignes for a more full and perfect conveyinge and assuringe the said premisses and every part and percell thereof. In Wittnes whereof the said William Manannion, hath hereunto sett his hand and seale this thirteenth of May in the yeare of our Lord One Thowsand Six hundred and Sixty & nine.

William Manannion [ S ]  marke  
and Seale

Signed Sealed and Delivered  
in the pressence off  
Samuel Gorton Jun<sup>r</sup>.  
Jonathan Blisse.:

A True Copie Entred and Recorded the 15<sup>th</sup> day of October 1672

p me John Sanford Recorder

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Release of same lands by King Philip and others.

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Know all men by these presents that Wee King phillip Joseph Manannion Totocoms widdow named Kewapam & William Manannions uncle called by the name of Jeffery every one of us for him and for her selfe the more full Confirmation of the within mentioned tract of Land have

Released and by these presents for our selves and every one of us our and every of our heires Executors Administrators and assignes fully cleerly and absolutly Release unto the within mentioned Edward Inman late of providence in the Collony of Rhod. Island in New England his heires and assignes for ever all our and every of our Right State title use intrest claime and demand whatsoever, which wee or any of us ever had now have or at any time hereafter wee or any of us or the heires of any of us may have or claime of or into the within Bargained premisses; To have and to hold the same with their and every of their appurtenances, unto the said Edward Inman his heirs and assignes to the only proper use and behoofe of the said Edw<sup>d</sup>. Inman his heires and assignes forever, And wee The said King phillip. Joseph Manannion Totocoms widdow and William Manannions uncle. Called by the name of Jeffery as concerninge all and singular the within named and written pmisses with the appurtenances to the afore-said Edward Inman his heires and assignes against us and every one of us and the heires of us and every of us Shall and will forever hereafter warrant and defend by these presents. In Wittnes whereof Wee have hereunto putt our hands the thirteenth day of May in the yeare of our Lord one Thowsand six hundred and Sixty and Nine.<sup>1</sup>

Signed Sealed and Delivered      Kin phillips **P** marke [ S ]  
in the presence off                      & seale  
    Samuel Gorton Jun<sup>r</sup>.  
    Jonathan Blisse

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Confirmation by the Colony.

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Be It Knowne unto all whome it may concerne that where-  
as Edward Inman and John Mawry both of the Towne of

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<sup>1</sup> R. I. Land Evidences, II, 20.

providence in the Collony of Rhode Island and providence plantations in New-England in America, standinge and beinge in the full peaceable and Right posession of a certaine Tract of Land by them purchased of an Indian called William Minion, the said Tract of Land containeing two thousand acres more or less is lyinge from Loquissett northward. the first bound is a chesnut tree, on the south marked on four sides, at the first Indian field on Wessukkutomsuk hill runninge a mile due north, and then upon a line to ummohtukkonitt. takeing in all the medow, and soe to run to Nipshacuck, and soe to the Indians ground, and soe to a champ of pines called the Key, and soe to the springe called Wessukkatomsuk to the chestnut tree above-named, and soe to patuckitt river northward and on the end of the Mill north to patuckitt river, The which aforementioned tract of Land within the Bounds aforesaid together with all and singular dwellinge houses, Barnes, out houses, ffenceings, orchards, Gardens, Timbers woods and all other Rights, proffitts, previledges imuneties and apertanences whatsoever to the Said Land or any part or percel thereof in any wise beinge belonginge or apertaineinge, This present Deed. or Record. Doth Evidence and Declare that accordinge to a law made and Establisht in this Collony the 22<sup>th</sup> of May 1662. all and every part of the above written premisses, are hereby Ratefied and confirmed to be the due, true and undoubted Right, Title, Intrest, and Estate, of the afore-named Edward Inman and John Mawry their heires or assignes forever To have and to hold, peaceably and Quietly use poses and injoy, accordinge to the true meaninge contents and sentence of the afore-named Law: And in confirmation hereof By vertue and Authorety of the afore-said Law. <sup>1</sup>

I have Recorded these presents the. fourth of ffebruary 1672.

John Sanford Recorder.

<sup>1</sup> R. I. Land Evidences, II, 26.

## Confirmation of the Second Inman Purchase.

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Bee it Knowne and mannifest unto all whome it may Concerne, that wheras Edward Inman now or late of the Towne of providence in the Collony of Rhode . Island and providence plantations in America glover, beinge and standinge at the day of the date hereof, in the full peaceable & quiett posesion of a certaine percell of Land contaninge five hundred acres of Land be it more or less bounded at We-we-sampinsett, and from thence upon a streight line to vmstococonnet and from umstococonnet, to the midle of a. great seader swamp, to a batten tree, and from thence runs to pawtucket river, almost north, and there bounded, by a walnutt tree, which said Land was by the said Edward Inman purchased of an Indian called William Manannion, \* \* \* \* \*

The present Record or Deed doth Evidence and declare, That accordinge to a law made and established in this Collony the 22<sup>th</sup> of May ( 1662 ) all and every part of the above written p'mises are hereby Ratified and Confirmed to be the due true and undoubted Intrest, Right, Title, posesion and Estate of him the said Edward Inman his heirs and assignes \* \* \* \* \*

Recorded the first of May 1675.<sup>1</sup>

John Sanford Recorder.

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The Inman Purchase appears to have been made without consultation with the town of Providence, and probably against their wishes. The Indian deeds, as well as deeds of sale made to the Blackmores, Bukmans, Bucklands, Arnold, and others were recorded on the Colony records at Newport, but were not allowed to be recorded at Providence, that town claiming jurisdiction over the territory, under their

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<sup>1</sup> R. I. Land Evidences, II, 103.

deeds from Canonicus and his successors. In conformity with a provision in the confirmatory deeds, to satisfy the resident Indians, the town had proceeded with the purchase as far north as this very land, when Inman and his associates, themselves townsmen of Providence, step in and purchase a claim, not from Indians subject to the Narragansetts, but from an under Sachem of the Massachusetts, which purchase is confirmed by Philip of Pokanoket, chief sachem of the Wampanoags, and ratified by the Colonial authorities. The breaking out of Philip's war perhaps, postponed the settlement of this difference for a time, and not until 1682, did the town by the following action acknowledge the purchase as legal.

At a meeting of the town Feb. 10, 1681-2 it was

"Voated that Cap<sup>t</sup> Arthor ffenner: M<sup>r</sup> Richard Arnold Cap<sup>t</sup> William Hopkins, John Whipple jun<sup>r</sup> and Thomas olney jun<sup>r</sup> shall meete with Edward Inman and Debate the matter with him about the lands whereon hee and others with him are settled upon, and what conclusion and Agreement the sayd persons Doe make with the sayd Edward Inman and with other persons with him conserved; The Towne will Accept as theire owne Act; the which shall be performed, and a returne made to the next quarter days meeting of this Towne." <sup>1</sup>

April 27, 1682 the following action was taken.

"Whereas at a Towne meeting ffbruary y<sup>e</sup> 10<sup>th</sup> 1681 Arthor ffenner, Richard Arnold, William Hopkins, John Whipple jun<sup>r</sup>, and Thoma olney: jun<sup>r</sup>: were ordered, and Impowered by the Towne to make a conclusion with Edward Inman and others with him Conserved as to a Tract of land lieing in the northerne part of o<sup>r</sup> Townshipp: The sayd Towne<sup>s</sup> Trustees haveing this day made theire returne of

<sup>1</sup> Prov. Town Meetings III, 62.

theire proceedes, with the sayd Edward Inman and his Associates, that an Ishue is fully by agreem ent on both partys made, An Instrvment in parchmēt is Drawne and by both partys Signed and Sealed, A platt of the severall percells of lands allowed to y<sup>e</sup> said Edward Inman and his Associates, in paper being made, The which said Instrvment in parchmēt and platt in paper being by y<sup>e</sup> abouesayd Trustees alsoe Deliuēred unto y<sup>e</sup> Towne The Towne accepteth the Agreement and have Received y<sup>e</sup> sayd Instrvment and platt, and Doe Comitt both y<sup>e</sup> sayd Instrvment and platt unto y<sup>e</sup> Towns Clerks office there to be Carefully kept. <sup>13</sup>

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**Agreement between the Town of Providence and Edward Inman.**

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Whereas there hath of long time benn a difERENCE betweene y<sup>e</sup> towne of Providence in y<sup>e</sup> Colloney of Rhode Island & Providence plantations in new england, and Edward Inman & some others with him inhabetants of y<sup>e</sup> towne & Colloney aforesaid about a tract of land lieing about a place called wesquadomesett, & in the northerne part of y<sup>e</sup> Towneshipp of y<sup>e</sup> aforesaid towne of Providence, & lieing bordring upon y<sup>e</sup> River called Pautuckett River: And y<sup>e</sup> said towne considering y<sup>e</sup> said Edward Inman & y<sup>e</sup> rest with him concerned to be theire neighbours, and not being willing difERENCES should any longer betweene them continue The said Edward Inman & some other his Associats also haveing settled themselves & families upon y<sup>e</sup> said tract of land & bestowed much labour thereupon, The which said Considerations mooveing y<sup>e</sup> said towne to indulgencie Rather then Rigor to remove them & theire families of from y<sup>e</sup> same; inclineing to part with some of their Right that so a Neighbourly Amitye might be settled rether then to use Extreameety by which Annimossities might be continued to posteritye;

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<sup>1</sup> Town Meeting III, 63.

The said towne of Providence having nominated appoynted & fully impowred five persons ( viz ) Arthur ffenner, Richard Arnold, William Hopkins, John Whipple jun<sup>r</sup> & Thomas olney jun<sup>r</sup>: their trustees in their name, & on their behalfe to dispose act doe & performe in all things as to y<sup>e</sup> premises according as their owne understandings shall them direct.

Therefore This Indenture made the six & twentyeth day of Aprill in y<sup>e</sup> yeare one thousand six hundred Eighty & two betweene y<sup>e</sup> aforesaid towne of Providence by their said trustees Arthur ffenner Richard Arnold William Hopkins, John Whipple jun<sup>r</sup>. & Thomas olney jun<sup>r</sup>: on y<sup>e</sup> one part, And Edward Inman senior of y<sup>e</sup> aforesaid towne of Providence & his associats on y<sup>e</sup> other part wittneseth, That for & upon y<sup>e</sup> abovesaid Considerations, & so to a finall conclusion & Ishue of all differences betweene y<sup>e</sup> said towne of Providence, & y<sup>e</sup> said Edward Inman & Associates as concerning y<sup>e</sup> aforesaid tract of land, That the said Edward Inman & y<sup>e</sup> rest his associats with him concerned shall of y<sup>e</sup> abovesaid tract of land have three thousand & five hundred acres amongst them to be devided; the which said land being already by y<sup>e</sup> aforesaid towne of Providence their sirveiors laid out & devided from y<sup>e</sup> townes comon: It lying in three parts, ( viz ) two thousand three hundred & fifty acres lying north & be west the length crosse y<sup>e</sup> easterne end of y<sup>e</sup> said Tract, part bordering upon Pautuckett River & part upon a small streame called Wasquadamsett River, bounding on the Southeasterne cornner with a white oake tree, & from the said white oake tree to range west & be south unto a heape of stones set for a southwesterne cornner boundes, & from y<sup>e</sup> said heape of stones to range north & be west to a great white pine which is y<sup>e</sup> norwesterne corner bound, And from y<sup>e</sup> said white pine to range about northeast & be east unto a pine tree standing upon y<sup>e</sup> brimm of y<sup>e</sup> banke at Pautuckett River the which is a northeasterne cornner bound. Also one thousand acres of land at & upon wansaukutt hill, beginning at y<sup>e</sup> southerne end of y<sup>e</sup> said wansaukutt hill, & so rangeing northward to Pautuckett River, the North end thereof



bordering upon y<sup>e</sup> said River, the southeasterne cornner being bounded with a snag tree, & from y<sup>e</sup> said snag tree to range west to a low Rock which is a southwesterne cornner bound; and from y<sup>e</sup> said Rock to range north to a bigg Rock standing in Pautuckett River, the which said Rock is a northwesterne cornner bound: And from y<sup>e</sup> said Rock to follow y<sup>e</sup> River, unto a walnutt tree which standeth marked upon y<sup>e</sup> brimm of y<sup>e</sup> River banke, which is a northeasterne cornner bound of y<sup>e</sup> sayd thousand acres of land.

Also one hundred & fifty acres lieing at y<sup>e</sup> place where James Blackmore his howse once stood: \* \* \* \* \*

As also considering y<sup>e</sup> said Edward Inman, & also Nathanaell Mawry & John Mawrey who are theire already settled that they cannot well subsist without some meaddow; The towne of Providence doe by theire said trustees afore named allow unto them & to James Blackmore those peeces of meadow called mettetakonitt meaddowes lieing within y<sup>e</sup> said tract together with all y<sup>e</sup> percells of meadow within y<sup>e</sup> said tract of land above named the which lie eastward from y<sup>e</sup> said mettetakonitt meaddowes, & also which lye eastward of a north line from y<sup>e</sup> said Mettetakonitt meadow to Pautuckett River. And that all cedar swamps lieing in any part of said tract shall remain the towns comon, who shall not be debarred of highways for recourse therunto, as also all lime stones contained in any part of y<sup>e</sup> said lands to be free. \* \* \* \* \* And a highway of foure poles wide to goe through the said two thousand three hundred & fifty acres northward. <sup>1</sup> \* \* \* \* \*

Edward Inman  
Stephen Arnold  
Nathaniell Mawrey  
John Mawry

Arthur ffenner  
Richard Arnold  
William Hopkins  
John Whipple jun.  
Thomas Olney jun.

<sup>1</sup> Prov. deeds, I, 92.



Signed & Sealed in y<sup>e</sup> presence of

Alexander Balkcom

Samuell Walker

Edward Inman & his  
associats their seale

The towne of Providence Trustees  
their seale

[ S ]

[ S ]

A plat of the Mattetakonitt meadows made by Thomas Olney in 1689 is recorded in Prov. deeds V. 367.

The territory covered by the first deed, lies almost entirely within the town of North Smithfield, the south western end extending into the present town of Smithfield and the north eastern into Woonsocket. The first bound mentioned, Wessukkuttomsuk, ( Wesquadomset ) is just north of Louisiquiset. This name was applied to the country around Wesquadomset or Sayles hill, as well as to the stream now called Crook Fall river. Starting from a point in Crook Fall river, where the towns of Smithfield, No. Smithfield and Lincoln join each other, the line of this tract runs north with that stream to its junction with the Pautucket river, thence to the mill near the falls, thence taking a south easterly direction through the Great Ceder Swamp and between Woonsocket and Sayles hills, to Nipsachuck hill, thence to the Keys, and thence easterly to the place of beginning on Crook Fall river.

Nipsachuck hill and the Keyes are the south western bounds; the Keyes, was a pine swamp or woods lieing on the eastern side of the eastern branch of Wanasquatucket river

and about a mile and a half north of Stillwater; this branch was sometimes called the Nipsachuck river.

To the west and north-west of the Keyes, about a mile, lies Nipsachuck hill, beyond what may be called the middle branch of the Wanaquatucket. Between the two branches the country is called Nipsachuoug and within said tract a swamp called Nipsachuck is spoken of in many deeds. Smithfield Station on the Providence and Springfield Railroad is about the centre of this tract.

This location being different from that given by at least two writers, [ Parson's Indian Names, P. 19. "Nippsat-chuck hill N. E. 2 miles from Greenville, in Smithfield, probably Wolf's hill." History of Woonsocket, P. 30. "Nysshacuck I have supposed to be Sayles hill, \* \* \* but my supposition has been disputed." ] I have been at considerable pains to verify the same, with the following result.

May 12, 1692, there was laid out to Nathaniell Mawry 56 1-2 Acres of land, "on both sides of that branch of Wanasquatuckett river which runneth by the place called the Keyes; the which said land is the most part of it lieing over the river against the place called the Keyes and adjoining to the said river," bounded east by the river, north on land of Arthur Fenner and on other sides by common land.<sup>1</sup>

December 22, 1695. Nathaniell Mawrey and wife Johannâh deeded the above to their son Joseph<sup>2</sup> for his settlement, he having been married in June of that year. April 5, 1703, there was laid out to Joseph Mawrey 26 acres "on the west side of that branch of Wanasquatuckett river, which runneth down by that place called the Keys and is laid out over against

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<sup>1</sup> Prov deeds I, 216.

<sup>2</sup> Prov. Transcript P. 380

the place called the Keys westward from it and adjoining to the northwestern part of the said Joseph Mawrey his former land *where he now dwelleth.*<sup>1</sup>”

March 27, 1704, there was laid out to John Sailes, 36 acres in several parcels but near each other, six of these parcels are described as lieing between that branch of Wanasquatucket river which runneth down by the Keyes, and Nipsachuck hill, and a little way westward of Joseph Mawrey's house, one piece, was a ledge of rocks lieing just by Joseph Mawryes his dwelling house, westward from it and bounded north, west and south by said Mawry, and east by a highway. Another piece over against the place called the Keyes, on the western side of the river and within and adjoining to Joseph Mawry, &c.<sup>2</sup>

May 17, 1705, John Sayles sells the above 36 acres to Joseph Mawrey, describing them as lieing and being between that branch of Wanasquatucket river which runneth down by the place called the Keyes and the hill called Nipsachuck hill and south westward from the now dwelling house of the said Joseph Mawrey.<sup>3</sup>”

Dec. 20, 1707, John Sailes sells Josep Mawry three acres near a place called Nipsachchuoge lieing on the east side of the river, the place is called the Keyes eastwardly from the dwelling house of Joseph Mawry, and adjoining Mawry's land.<sup>4</sup>

March 21, 1711-12, there was laid out to Joseph Mawry three acres of land west of and adjoining his farm, one of the bounds of which was a maple tree standing in the south end of Nipsachuck cedar swamp.<sup>1</sup>

1 Prov. Transcript P. 332.

2 Prov. deeds II 6.

3 Prov. deeds II 8.

4 Prov. deeds II 462.

1 Prov. deeds II 219.

April 29, 1713, sixteen acres laid out to same, lieing and being on the said Mawry's westwardly part of his forme land and adjoining to the north end of Nipsachuk cedar swamp. <sup>1</sup>

March 25, 1712, Nathaniell Waterman sold Joseph Mawrey, 50 acres "a little distant from the now dwelling house of said Joseph Mawrey," part on the east and part on the west side that branch of Wanasquatucket river which runneth from the place called the Keyes. <sup>2</sup>

Feb. 1, 1728-9, Joseph Mowry deeded to his son Daniel one hundred acres of land, the southerly end extends so far north as to include that piece of land I bought of Nathaniel Waterman which lieth on the east and west of Nipsachack river and lieth below my damb &c. <sup>3</sup>

May 16, 1704, there was laid out to John Inman land "lieing about one mile and a quarter northward from the now dwelling of John Malavery, and between the hill called Wansoket hill and Nipsatchuck hill. <sup>4</sup>"

Sept. 12, 1704, there was laid out to Edward <sup>5</sup> Inman land "about one mile distant eastwardly from the eastern part of the northern end of Nippsatchuck hill; and adjoin to the western end of the said Edward Inman his land to say his farm whereon he now dwelleth. <sup>1</sup>"

The land of the above John Inman, Edward <sup>5</sup> Inman, John Malavery, the Phillips family and others, lay on the western and south western side of Woonsocket hill.

The dwelling of Joseph Mawrey spoken of in so many of the above deeds was built between 1695 and 1708 and is

<sup>1</sup> Prov. deeds II 287.

<sup>2</sup> Prov. deeds II 222.

<sup>3</sup> Prov. deeds IX 50.

<sup>4</sup> Prov. Transcript P. 338.

<sup>5</sup> Prov. deeds II 5.

still standing, a short distance west of the Douglas Turnpike and about a mile north-westerly from Stillwater. In 1878 it was owned by S. Keefe. <sup>1</sup>

March 20, 1704, the town laid out to John Mawry, land "about a mile and a quarter northward from his now dwelling house and about two miles south from Wansocket hill. <sup>2</sup>"

June 12, 1710, James & Elizabeth Bick sold land to "John Mawrey of Providence dwelling near a place called Nipsachuck. <sup>3</sup>"

It seems the more singular that the location of Nipsachuck should be obscure, in view of the fact, that in this immediate vicinity, took place the first and last engagement, in the Colony of Rhode Island, during the Indian war which followed so closely the Inman purchase. In the latter part of July 1675, the country around Montaup having become too hot for King Philip, he retreated toward the Nipmuck country through Rehoboth, and the "Gore" (now Cumberland) crossing the Pautucket river.

He was closely followed by a small force from Rehoboth, Taunton and Swansea, who were joined by about thirty Providence men. On the night of July 31, this force having discovered the enemy in front, encamped on "an Indian field belonging to Philips men called Nipsachick." The next morning, Aug., 1, before daylight some Indians foraging for provisions, were fired upon by the English scouts and Philip's camp was alarmed; "The enemy fled in such haste as they left their kettles, coates meat dressed and undressed, some ammunition, as lead and slugs, and other goods, so that as

<sup>1</sup> Richard Mowry family history, p. 39.

<sup>2</sup> Prov. Transcript P. 323.

<sup>3</sup> Prov. deeds II 172.

was judged by some English then present, their plunder then taken was worth near an 100 pounds. Philip's fighting men showed themselves upou a hill unto us; Philip's men upon our running towards them, dispersed themselves for shelter in fighting, and so in like manner did we, the ground being a hilly plain, with some small swamps between us, as advantageous for us, as for them, where we fought until about 9 of the clock." In this engagement about thirty of Philip's men were killed, among them Nimrod one of his chief counsellors.<sup>1</sup>

"One of Providence men and two of our garrison soldiers were wounded. \* \* \* \* Providence men returned to carry home their wounded men and myself and the rest with me to carry our wounded men. We got to Providence that night about 12 or one of the clock. I sent the wounded men that were with me to Road Island to Capt. Fuller, that night. Next morning returned with 5 men, and in company with 12 Providence men " under command of Capt. Andrew Edmands<sup>2</sup> " carrying ammunition and provisions." ( Letter of Capt. Nathaniel Thomas dated Aug. 10, 1675. Mathers Indian wars, P. 227 - 234. ) Following the track taken by Capt. Henchman in pursuit of Philip, they came up with him Aug. 3, at a fort in the Nipmug country where they staid until the 7<sup>th</sup>, when their provisions being spent, the 12 Providence men were sent to Norwich, and the Mass. troops to Mendon.

Col. Church who was not in this section at the time, makes but brief mention of this engagement. He says that Philip after making his escape, "fled over Taunton river, and Rehoboth Plain, and Petuxet-river where Capt. Edmunds of

<sup>1</sup> Mather's Indian War, Drake's Ed. P. 65.

<sup>2</sup> Drake's Hubbard I 90.

Providence made some spoil upon: and had probably done more, put was prevented by the coming up of a Superior Officer, that put him by." <sup>1</sup> It is not probable that any Narragansett Indians were concerned in this affair as up to this time they had not taken any active part with Philip. In December of this year occurred the "swamp fight" in Narragansett, at which time the remnant of that tribe were driven to the Nipmuck country, and through the spring of 1676, joined with Philip and others in ravaging the towns of Massachusetts. In May of that year signs began to appear that Philip's allies were breaking away from him, several of the smaller tribes coming in, and others asking terms for surrendering. At a meeting of the Connecticut Council at Hartford May 1, there appeared a messenger named Tiawakesson from Sucquance (Pessicus) and others. He was returned with a writing signed by John Allyn, Sec., with other things saying that if he and others would come in with their English prisoners to be exchanged, and to arrange terms of peace, they should have safe conduct and free liberty to depart if an agreement was not arrived at. <sup>2</sup>

May 29<sup>th</sup>, Rev. James Fitch reports to the Council at Hartford, that the Indians "have planted at Quabaug & at Nipsachook, nigh Cowessit and that Philip's men & the Narragansetts are generally come into those above mentioned places only that Pesicus one of the chiefe of the Narragansett Sachems, did abide up at Pocomptock with some few of his men," and suggesting that an expedition be sent in those directions. <sup>3</sup> The next day a letter was sent from the council to Major Talcott, then at Norwich, advising him that he

<sup>1</sup> Dexter's Church, I 47.

<sup>2</sup> Conn. Col. Rec. II 438.

<sup>3</sup> Conn. Col. Rec. II 447.



"range about Nipsochooke & those parts," with Capt. Denison and such Indians as could be procured. Major Tallcott reports the result of this expedition as follows.

"July 4, 1676. At Mr. [ Thomas ] Stanton's Farm house at Monacotaunge ( Quanacontaunge a neck of land about five miles east of Pawcatuck river. )

Hon<sup>rd</sup> Gent:

These may acquaint you that we made Nipsachooke on y<sup>e</sup> first of July and seized 4 of y<sup>e</sup> enemye, and on the 2d instant, being the Sabbath, in y<sup>e</sup> morning about sun an houre high made y<sup>e</sup> enemys place of residence and assaulted them who presently inswamped themselves in a great spruse swamp; we girt the s<sup>d</sup> swamp and w<sup>th</sup> English & Indian sould<sup>rs</sup> drest it, and within 3 hours slew and tooke prisoners 171, of which 41 prison<sup>rs</sup> being women and children that y<sup>e</sup> Indians saved alivie, and the others slayne; in which engagem<sup>t</sup> were slayne 34 men, tooke 15 armes; among which slaughter, that old peice of venum Sunck squaw Magnus <sup>1</sup> was slaine, and o<sup>r</sup> old friend Watawaikeson, ( Tiawakesson ) Pessecus his agent, was slayne and in his pocket Capt. Allyn's Ticket for his free passage up to his headquart<sup>r</sup>; " From this point he proceeded by way of Providence and Warwick neck, where on the 3<sup>d</sup> he had another encounter, down to Mr. Smiths, ( Wickford ) and from thence by way of Boston neck and Point Juda to Mr. Stantons. He reports that he had taken and slain 238 of the enemy, with a loss of one Indian and no English of his command. <sup>2</sup>

Under date of Hartford, July 8, 1676, the council write to Gov. Andross at Albany, " We sent forth from hence June 27, about 300 English vnder comandof Major Tallcot, w<sup>th</sup> a party of Indians, whoe upon the 2<sup>d</sup> day of this instant, at a place called Nipsachoog, kild & tooke 171 of the enemye; and upon y<sup>e</sup> day following met w<sup>th</sup> another party of the enemye & kild and tooke 67 of them. " <sup>3</sup>

<sup>1</sup> Widow of Mexam son of Canonicus.

<sup>2</sup> Conn. Col. Rec. II 1458.

<sup>3</sup> Conn. Col. Rec. II 461.



In speaking of this fight Hubbard says, "But the greatest blow given to the Narhagansets was by Connecticut Forces under Major Talcot, July the second."<sup>1</sup>

By a some what singular coincidence both of these engagements, as well as three others on Rhode Island soil, took place on the sabbath.

The first fight at Nipsachuck, Sunday Aug. 1, 1675.

The Swamp fight at Kings Towne, Sunday Dec. 19, 1675.

Peirce's fight near Valley Falls, Sunday March 26, 1676.

The capture of Canonchet near Pawtucket Sunday April 9, 1676.

Talcott's fight at Nipsachuck, Sunday July 1, 1676.

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The territory covered by the second deed was north-west of the first purchase and lies around Woonsocket hill; the line commencing at a place north-west of said hill called We-we-sampinset, runs south to umetococonnet, ( Mattetakonitt ) the meadows lieing south of Woonsocket hill, thence east and north through the Great Cedar Swamp north-west of Sayles hill, to the Branch river, and west, following said river to the place of begining. Wansaukitt ( Woonsocket ) hill, which gives its name to this purchase is said to be the highest land in the state, rising to a height of nearly six hundred feet above the sea.<sup>2</sup> East of this last purchase and north-west from the first tract, was a considerable territory not included in either deed that was settled upon by Capt. Richard Arnold and Ensign Samuel Comstock; for many years they held this land without title from either Indians or Whites, until April 14, 1707, when the town made them a

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<sup>1</sup> Drake's Hubbard I 251, II 62.

<sup>2</sup> Steere's His. of Smithfield. P. 23

grant of the land on which they had so long been settled. This grant was bounded east and north-east with Pawtuckett river, on the west with Inman's land on Wansokutt hill, south and south-west with said Inman & his associates land, and north with that river which runneth by the north part or end of said Wansokutt hill & so falleth into Pautuckett river.

This locality they called Woonsocket, taking the name from the hill on the west. It is now known as Union Village and the name Woonsocket has been moved a second time to the compact part of the town north of the river at the falls, but this did not occur until after the purchase of this land by John Arnold son of Capt. Richard, in 1710. The records clearly prove that Wansaukett was the Indian name of the hill, and given by the whites to their settlement at Union Village, and by a later generation again transferred to the present town of Woonsocket.

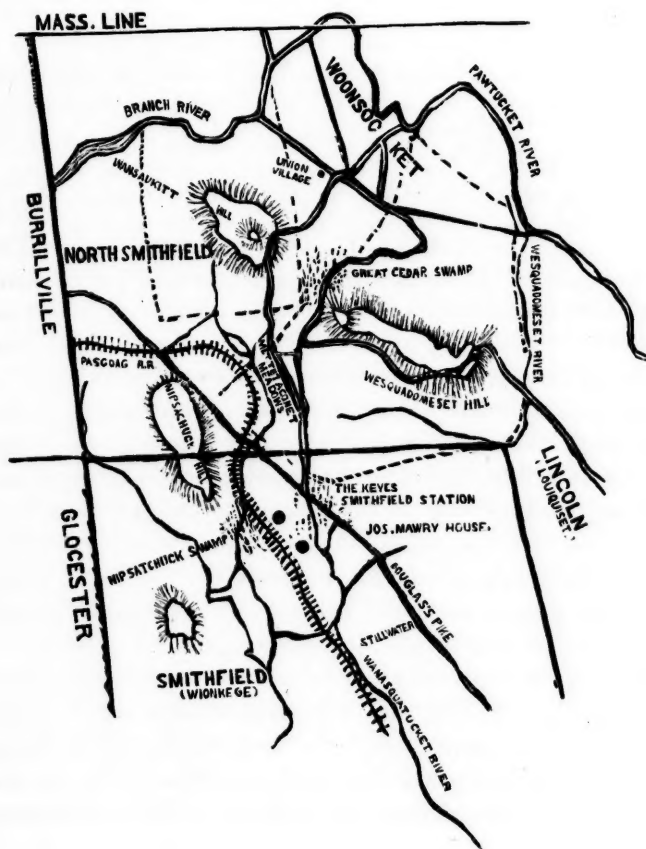
There is no proof that the name was ever applied by the Indians, or the first English settlers, to the falls, or to the land north of the river now the compact part of the town. This conclusion if correct disposes of the poetical derivation of the name "Woone, (thunder) suckete, (mist) from the falls of the Pawtucket river," given by S. C. Newman<sup>1</sup> or to say the least the "thunder" and "mist" must be transferred from the "falls" to the hill in North Smithfield.

The term in this deed of "five hundred acres more or less" seems to have been a very elastic one, for when the partners commenced to sell, it is described as the thousand acre purchase in many of their deeds, and the Arnolds and Comstocks in some of their deeds bound their land westerly

<sup>1</sup> Newman's Woonsocket, P. 7.

on the thousand acre purchase of Edward Inman.

The accompanying map shows approximately the various localities mentioned in these deeds.



William Minion or Manannion alias Quashauwaunamitt or Quashaamitt of Punkapaog, the grantor of these deeds, first appears at Providence in 1659, laying claim to certain lands, and the following action was taken in his case:

“Att a Quarter day meeting July the 27<sup>th</sup> 1659 Mr. ffeild modderat<sup>r</sup>

ffor as much as an Indian Called William allias Quashauwanamitt, hath benn this day with the Towne Laieing Clayme vnto some of the Land belonging vnto the Towne; his Answer is as ffolloweth ( Viz )

wee Judge wee haue Intrest in the Land Clayme, yett wee shall further inquire betweene this, and o<sup>r</sup> next Quarter Court, of the Indians which ar Antiient men both what Right yo<sup>r</sup> p<sup>r</sup>decessors had on this side pantuckett Riuer, if any, and also where it Lieth, and in the meane Tyme wee Cann say no more, but you shall here ffather:”<sup>1</sup>

No further action upon the case was recorded, and his name next appears in the deed made by Alexander to the town of Providence, Feb. 1, 1661-2, heretofore given in this series. It will be remembered that Alexander deeded all his interest in lands west of the Seekonk river, “except a tract about four or five miles, which he gave leave to William or Quashawannamitt of Massachusetts to dispose of which said land begins at the old field of Wesquadomisk.” This is the land covered by the deeds here given.

Sept. 8, 1662, he was party to another deed of land lieing north of and adjoining the land given in these deeds. This deed was to the proprietors of the town of Squmshepauke or Mendon, ( Quinshepauge, Hubbard Ind. War, I 86. ) and in it he is called Quashaamitt allis William of Blewe Hills.<sup>2</sup>

<sup>1</sup> Prov. deeds, small old book, P. 65.

<sup>2</sup> Annals of Mendon, P. 6.

August 5, 1665, in a deed to the town of Braintree made by Wampatuck alias Josiah, Chief Sachem of the Massachusetts Indians, "With the consent of his wise men," he is called William Mananiomott in the body of the instrument, but his signature is William Manunion, and Joseph Manunion was a witness.<sup>1</sup>

William appears to have been at this time a prominent man at Punkapaog, one of the villages of the praying Indians established by Eliot, and one of the remnants of the once powerful tribe of the Massachusetts. Of this place Gookins says,<sup>2</sup> "Pakemitt or Punkapaog is within the present limits of Stoughton. The significance of the name is taken from a spring that ariseth out of the red earth. This town is south of Boston, about 14 miles. There is a great mountain, called the Blue Hill, lieth northeast from it about two miles: and the town of Dedham, about three miles northwest. This is a small town and hath not above twelve families in it and so about sixty souls. The Indians that settled here removed from Neponsitt Mill in 1657. Their rulers name is Ahawton an old and faithful friend of the English. Their teacher is William Ahawton his son, an ingenious person, and pious man, and of good parts. Here was a very able teacher who died about three years since. His name was William Awinian. He was a knowing person, and of great ability, and of genteel deportment, and spoke very good English. His death was a very great rebuke to this place. Here it was that Mr. John Elliot Junior preached once a fortnight. In this village besides their planting and keeping cattle and swine, and fishing in good ponds, and upon Neponsitt river which lieth near them; they are also advantaged by a large cedar

<sup>1</sup> Drake's Indians, II, 45. History of Old Braintree, P. 45.

<sup>2</sup> Mass. His. Soc. Col., I 184.

swamp; wherein such as are laborious and diligent, do get many a pound, by cutting and prepareing cedar shingles & clapboard swchich sell well at Boston and other English towns."

Of King Philip who ratified this sale, but little need be said, as he is probably the best known Indian chieftain in New England history. He first appears at Plymouth, June 13, 1660, with his brother Alexander, asking that English names might be conferred upon them, on account of the death of their father Massasoit, and in accordance with an Indian custom of receiving a new name to commemorate any important incident in their life. His Indian name was Pometacom, alias Wewasowanuett alias Metacomet. He succeeded his brother Alexander as Chief Sachem early in 1662, and from that time until 1675, about all we hear of him is in regard to sales of land, and plotting schemes of vengeance upon his white neighbors. In June 1675, broke out the bloody war, which after carrying desolation throughout the English settlements as far west as the Connecticut river, was finally ended with his death Aug. 12, 1675, and the virtual extermination of the confederated tribes. His wife was Wootonekanuske, a sister of Weetamoo, the wife of Alexander. She, with a son about 9 years of age was captured Aug. 1, 1676, and the boy was finally sold into foreign slavery, against the wishes of many of the clergy who desired his death for his fathers crime. <sup>1</sup>

That Philip had at least one sister is shown by the following unique letter the original of which is still preserved at Plymouth. <sup>2</sup>

1. Dexter's Church, I, 127.

2 Mass. His. Col. II.

["To the much honered Governor, Mr. Thomas Prince, dewlling at Plimoth.

King Philip desire to let you understand that he could not come to Court, for Tom, his interpreter, has a pain in his back, that he could not travil so far, and Philip sister is very sik.

Philip would intreat that favor of you, and aney of the magistrats, if *aney English or Engians speak about aney land, he preay you to give them no ansewer at all.* This last sumer he maid that promis with you, that he would not sell no land in 7 years time, *for that he would have no English trouble him before that time,* he has not forgot that you promis him. He will come a sune as posible he can to speak with you, and so I rest, your verely loveing friend Philip, dwelling at mount hope nek."

A sister of Philip was reported as being a prisoner with Uncas Feb. 1676. <sup>1</sup>

A sister of Philip called Amie married Watuspaquin the "Black Sachem" of Assawampset who was put to death at Plymouth in September, 1676. <sup>2</sup>

A direct descendant of this sister, Mrs. Zerviah G. Mitchell, in connection with Mr. Ebenezer W. Peirce of Massachusetts has published an interesting history, biography and genealogy of the Wampanoag tribe.

A brother of Philip called Sonconewhew, who witnessed a deed of his in 1668, <sup>3</sup> and also signed a treaty in 1671, <sup>4</sup> may be identical with the brother, said to have been killed at Pocasset, July 18, 1675, and whose head was sent to Boston. <sup>5</sup>

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<sup>1</sup> Conn. Col. Rec. II, 487.

<sup>2</sup> Peirce's Indian History, P. 211.

<sup>3</sup> Drake's Indians, III, 15.

<sup>4</sup> Plymouth Col. Rec. V, 79.

<sup>5</sup> Old Indian Chronicle, P. 133.

✓  
EDWARD INMAN first appears at Warwick where he was recorded as an inhabitant 1648, June 5.

1651, Oct., 27. He was recorded as a townsman of Providence, "after the order of John Brown,"<sup>1</sup> and granted land by the place *where his house is*.

1652, Dec., 13. He bought land of Thomas Harris.

1653, Jan., 3. Not to forfeit land for not building, as he had built in another more convenient place, for his trade of dressing fox gloves.<sup>2</sup>

1656, Jan., 27. Granted 5 acres between the bridge that goeth to Mr. Scott's meadow and Mr. Dexter's bridge.

1657. Commissioner and Juryman.

1657, June, 10. Entered two ankers of rum.

1658, April, 27. Received as a purchaser.<sup>3</sup>

1659, March, 6. Juryman.

1660, June, 4. Member of the town council.

1661, Feb., 18. Grand Juryman.

1663, July, 27. Entered two ankers of liquor.

1663, Dec., 7. He and Thomas Hopkins gave bond to the town for money to be disbursed for the relief of Joanna Hazard.

1666, 7, 8, 72, 4, 6, 7 and 8. Deputy.

1666. Surveyor and engaged Allegiance.

1666, May, 14. With John Mawry he made the Westquadoset purchase and after fifteen years active life in the compact part of the town he probably removed to his new home.

1667, Sept., 22. He sold to Stephen Paine Sen., of Rehoboth, his dwelling house, barnyards and home lot being six

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<sup>1</sup> Prov. Transcript, P. 137.

<sup>2</sup> Ibid 133.

<sup>3</sup> Ibid 108.



acres, bounded west by land of Thomas Harris, Sen., south by land of Thomar Harris, Jun., and north west by land of Richard Pray. Also five acres of upland near Dexter's bridge and a full share of commons ( both of the first and last purchase ,) possession to be given, " next Michaelmas being the 29 of this instant month." <sup>1</sup>

1668, April, 20. signed ageement with his partners to divide the land bought of William the Indian.

1669, May, 13. Made second purchase of William, confirmed by King Philip.

1672, Feb., 4. Received confirmation of the Indian purchase from the Colony. <sup>2</sup>

1672, Oct., 10. Sold to James Blackmar and John Bukman of Rehoboth, a sixth part in both Indian purchases and to William, Joseph, and James Bukland another sixth. <sup>3</sup>

1679, July. Taxed at Providence, 1 s, 10 $\frac{1}{2}$  d

1682, April, 26. He and his associates enter into an ageement with the town, to settle all differences between them and by which agreement the town released certain rights in the lands that Inman had purchased from the Indians.

1684. Taxed, 2 s.

1686, Aug., 17. Deeded Joshua Clark who had married Alice Phillips the daughter of his wife Barbara by her first marriage, 60 acres of land at Westquadomeset, it being a part of the homestead of Inman where he then lived, and upon which said Clark had already built. <sup>4</sup> In 1702 Clark, then of Newport, sold the above to his brother-in-law Richard Phillips.

1689, May, 22. He and wife Barbara deed to John, James and Richard Phillips, sons of said Barbara, for their well being

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<sup>1</sup> Prov. Transcript P. 18

<sup>2</sup> R. I. Land Evidences, II, 26.

<sup>3</sup> Ibid, II, 21, 22.

<sup>4</sup> Prov. Transcript, P. 398, 399.

and settlement, a tract of land at Westquadomeset being the same land he had previously sold to John Buckman of Rehoboth, who sold it to Stephen Paine, and whose grand-son Stephen Paine had reconveyed it to Inman. <sup>1</sup>

1696, July 27. He sold Stephen Arnold Sen., of Pawtuxet, 350 acres, "upon the southern and south-western part of Wansokutt Hill," the consideration being an agreement previously made with the said Arnold for a sixth interest in the whole purchase, and other debts due. <sup>2</sup>

1702, Nov. 14. He and wife Barbara sold John Sayles jun., for £ 60 Silver money, the homestead farm on which he had lived since about 1666, with mansion house, orchards, meadows and mowing lands, in all about nine score acres. This farm was on the northern side of Westquadomeset or Sayles hill, and on both sides of highway, the house being on the western side. <sup>3</sup>

1706, July 27. His son John in a deed to John Gully speaks of his father as then deceased.

1706, Aug., 17. Inventory of Estate presented to town council.

1706, Aug., 26. The widow and children refusing administration, the council appointed Jonathan Sprague one of their own number.

EDVARD INMAN, b. —; d. 1706. m. ( 1st. ) —; m. ( 2nd. ) Barbara, widow of Michael Phillips who survived him. Children by first wife:

1. JOHANNAH, b. —; d. after 1718; m. 1666, Nathaniel, s. of Roger and Mary ( Johnson ) Mawry, who was b. 1644; d. Mch. 24, 1718. Children:

<sup>1</sup> Prov. deeds II, 113.

<sup>2</sup> Ibid, 76.

<sup>3</sup> Prov. Transcript P. 401.

1. Nathaniel; 2. John; 3. Henry; 4. Joseph; 5. Sarah; 6. Mary; 7. Joanna; 8. Patience; 9. Marcy; 10. Experience; 11. Martha.
2. JOHN, b. July 18, 1648; d. Aug. 6, 1612; Will, Mar. 30, 1702, proved 1712. ( See Prov. Wills ) m. Mary Whitman, d. of Capt. Valentine and Mary ( — ) Whitman, who was b. Nov. 16, 1652; d. April 27, 1720. Children:
  1. Mary; 2. Deborah; 3. Sarah; 4. Anne; 5. John; 6. Valentine; 7. Naomi; 8. Joanna; 9. Tabitha.
3. EDWARD, b. 1654; d. June 1735; m. Elizabeth, d. of Samuel and Anna ( — ) Bennett, who was living Oct. 30, 1721. Children:
  1. Edward; 2. Samuel; 3. Francis; 4. Benjamin; 5. Joseph; 6. Isaiah.

✓  
JOHN MAWRY was the son of Roger and Mary ( Johnson ) Mawry, who were first at Plymouth, then at Salem, and removed to Providence about 1643. He was received as a freeman May 1. 1672, and was one of those who " staid and went not away, " in the time of King Philip's war.

His maternal uncle, Capt. Isaac Johnson, of Roxbury, was killed at " The Great Swamp Fight, " in Narragansett.

1680, July 16. Taxed 8 d.

1688. Rateable Estate. 8 cows, 2 oxen, bull, 5 young cattle, mare, horse, 8 acres tillage, 8 acres pasture, 5 acres meadow.

1690, Oct. 3. Administration granted to his brother Nathaniel. Inventory, £ 66, 03 s., 04 d. Among the items being a gun, a sword, an old Bible, some small books, boards at saw mill, ect.

1695, April 16. The Administrator rendered an account to the council and was directed to turn over his part of the estate to John the heir, who was now declared to be of full age.

1695, April 3. John Jr., sold the homestead to James Bick of Mendon, and moved to Nipsachuck, about three miles south of Woonsocket hill. <sup>1</sup>

1710-11, Feb. 3. James Bick reconveyed a lot to John Mawrey on the northeastern side of the highway, where his father and mother were buried. <sup>2</sup>

1711, April, 27. James and Elizabeth Bick sold a portion of said farm to Richard Phillips, "reserving 2 poles square of land lieing on the east side of the highway that leadeth to Mendon, at the place where *John Mawry, deceased and his wife are buried.*" <sup>3</sup>

"There is a tradition that John Mawry, Sen., and his wife both died of small pox and were buried on their farm at Sayles' hill, on land now, ( 1878 ) belonging to Benjamin Sayles 2nd. <sup>4</sup> "

The following are some of the items in the administrators account of April 16, 1695. <sup>5</sup>

	S.	d.
Paid Elizabeth Mori for help in their sickness	18	
" Jonathan Sprague Do	10	
" Jeams Jilson ( doctor? ) "	£ 1	10
" father Inman for meal borrowed in their sickness	1	6
" Mary Inman a sheet that was borrowed	5	6

<sup>1</sup> Prov. Transcript, P. 356, 323.

Prov. deeds, II, 172.

<sup>2</sup> Mowry family History, P. 13.

<sup>3</sup> Prov. deeds II, 388.

<sup>4</sup> Mowry family History, P. 13.

<sup>5</sup> Prov. Probate Office, Doc, Boz, 149.

" John Inman for boards for making		
2 coffins	2	9
" Elezar Wippel for making two coffins	2	
" Thomis Copper for burring the corpses		
and work done about the house	19	

Another item in this account seems to show that the two young daughters, Experience and Sarah, were taken to Conanicut to live with their uncle Joseph.

JOHN MAWRY <sup>2</sup> ( *Roger* <sup>1</sup> ) b. — ; d. July 7, 1690;  
m. Mary ——— . Children:

1. MARY, b. ——— ; d. ——— ; m. James, s. of Michael and Barbara ( ——— ) Phillips. Children:  
1, Michael; 2, John; 3, Jeremiah; 4, Joshua;  
5, Samuel; 6, Mary; 7, Phebe; 8, Elizabeth.
2. JOHN, b. ——— ; d. Sept. 19, 1732; m. April 18, 1701; Margery, d. of Eleazer and Alice ( Angell ) Whipple. Children:  
1, Mary; 2, Ananias; 3, Philip; 4, John; 5, Abigail; 6, Margery; 7, Amey; 8, Meribah.  
M. ( 2nd. ) Aug. 23, 1722, Hannah, d. of Nathaniel Packard. Child:  
9, Ezekiel.
3. EXPERIENCE, b. ——— ; d. ——— ; m. Elisha, s. of John and Sarah ( Whipple ) Smith. Children:  
1, Penelope; 2, Philip; 3, Noah; 4, Sarah; 5, Jonathan; 6, Abraham; 7, Richard; 8, Mary; 9, Stephen; 10, Daniel.
4. SARAH.

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DANIEL ABBOTT, was the son of Daniel and Mary Abbott, who were first at Cambridge about 1630, and removed to Providence about 1639. They both died before their son was of age.

1650, July 27. It was "ordered that Nicholas Power and Gregory Dexter shall take the Goods belonging to the Children of Daniel Abbot deceased into their hands and take notice of the Goats and also care of them, to see to their disposal of them and bring in a list into the Town and record them."<sup>1</sup>

1651, July 28. It was "ordered that Thomas Harris and Nicholas Power shall equally divide the Goats & goods and what else that belongs unto the two Orphans of Daniel Abbot deceased and possess Thomas Walling husband of Mary Abbot the Daughter of the said deceased with one half of the said Goats, goods &c. and the other half to order for Daniel Abbot the Son of the said deceaseds best Advantage."<sup>2</sup>

Young Daniel was apprenticed as a servant to Robert Williams (schoolmaster), who is supposed to have been a brother of Roger Williams, and was living at this time upon the home lot that was given by the proprietors to Daniel Abbott Sen.

1665, Oct. 1. Robert Williams, now of Newport, sold this home lot, to Daniel Abbott, and describes it as the lot he purchased of Robert Morris, who bought it of Daniel Abbott Sen.<sup>3</sup> This lot was on the town street, the southwest corner being a little north of College street, and extending something over a hundred feet northerly on Market square and easterly over the hill, crossing what is now the grounds of Brown University, to the vicinity of Hope street. The What Cheer Building, Eagle Bank Building and the Central Congregational Church are all on the western end of this lot.

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<sup>1</sup> Prov. Transcript, P. 142.

<sup>2</sup> Ibid. P. 138.

<sup>3</sup> Prov. deeds, 1, 10.

1672, Dec. 30. He purchased the adjoining home lot on the south, of the heirs of Chad Brown.

1672, April 30. He was made a freeman.

He was one of those " who staid and went not away " during the Indian War.

" Daniel Abbott and Margaret Walling ( widow ) both of this Town of Providence had their publication of Marriage intended, Sett forth upon a publick place in this Towne, bearing Date y<sup>e</sup> 10<sup>th</sup> of December 1678 And was joyned together in Marriage on y<sup>e</sup> 25<sup>th</sup> of y<sup>e</sup> afore-instanced month December 1678.

By John Whipple Assistant. " 1

This Margaret Walling was the widow of Thomas Walling and his second wife, his first wife having been Mary Abbott sister of the above Daniel Abbott.

1678, 9, 80, 81. Town Clerk.

It is probable that the town meetings were held at this time in Daniel Abbott's house, and that the town in the straitened condition of things just after the war, were not very prompt in the payment of their bills; after nearly two years service the following letter was sent by Abbott to the town.

" To the Town met this 22<sup>d</sup> of December 1679.

These are to pray the town now without much further delay before the boards and timber be most all sent out of the township — done to the particular propriety and advantage of only some few particular persons of the town, that they agree lovingly together, for the building them a town house, to keep their meetings at, and not yet to continue further troubles and burdens on some particular persons, without tendering any satisfaction for the privilege thereof, as hath appeared near this two years' space of time, unto your neighbor and friend.

Daniel Abbott.

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1 Prov. Town Meetings, III, 46.

And that also they take some course to pay their other debts, to remove underserved jealousy. " 1

At a town meeting held the 28<sup>th</sup> of the next month Jan. 1679-80, it was " voted by y<sup>e</sup> towne vpon y<sup>e</sup> p<sup>r</sup>sentation of a bill by Mr. Roger Williams concerning paym<sup>t</sup> of house Rent & Clerkes fees, and Serjants wages, it is ordered by y<sup>e</sup> Towne that Dan: Abbott shall have of this Towne, the full & just Sume of forty shillings in Current pay of this Collony to be payd to Dan: Abbott aforesd according to Law, and y<sup>t</sup> y<sup>e</sup> s<sup>d</sup> Clerke & Serjants for y<sup>e</sup> time past, shall be p<sup>d</sup> according to law & y<sup>e</sup> Townes Agreem<sup>ts</sup>." 2

1680, April 27. The following vote was passed by the town. " Whereas no record appears that Daniel Abbott dec. was an equal proprietor with the rest of the purchasers although well known to the town it is therefore ordered that Daniel Abbott his son and heir by right of succession be now recorded a purchaser in his fathers room." 3

In 1723 his son Col. Daniel Abbot, 3 (*Daniel*, 2 *Daniel*, 1) and the last of the name, deeded that part of the lot purchased by his father of the Chad Brown heirs, where the Providence County Court House now stands, to the Rev. Nathaniel Cotton and others, " for £ 30, and of his own free Bounty for the setting vp the worship of God in the Prsbeterian or Congrigational way," 4 and upon it was built the first Congregational church in Providence. May 29, 1744, he gave another lot for the same purpose where the Beneficent Cong. church now stands, 5 and the adjoining lot now Abbott Park, he gave to the town May 19, 1746, " for the Love Good will and affection I have and bare vnto the Town of Providence in General, and in Pertiicular to sevil Military

1 Annals of Prov. P. 173.

2 Prov. Town Meetings, III, 30.

3 Prov. Town Meetings, III, 35.

4 Prov. deeds V, 306.

5 Prov. deeds B. X, 203.



and Ecclesiastical orders in said Town, for Passing and Re-dassing training and the Like always to be kept free and clear of any building fenceing or other incumbrance, to the Prejudice of the Publick forever." This lot was described, as lying between the dwelling house of Joseph Snow "and the lot I gave to the Congregational Society, and on which their Meeting house *now stands*." <sup>1</sup> Aug. 1, 1751, he gave to the town another lot containing a watering place or fountain, at a place called the ship yard, a little east of Fox hill, "to encourage the business of shipping and navigation." <sup>2</sup> The above gifts to his native town shows him to have been an unusually public spirited man. He became Lieut. Governor of the Colony, and was, says Dorr, the chief land-holder of his day. The old Abbott house, where he lived, was on the ancestral homestead, the site being now occupied by the What Cheer Building on Market Square. "From its balcony King George II<sup>nd</sup>. was proclaimed, and the Declaration of Independence was read." <sup>3</sup>

DANIEL ABBOTT <sup>2</sup> ( *Daniel*, <sup>1</sup> ), b. ———; d. 1709; m. Dec. 25, 1678, Margaret ~~White~~, widow of Thomas Walling. Children: *das of William White of Boston*

1. MARY, b. Dec. 13, 1679; d. ———; m. Thomas, s. of Thomas and Dinah ( Borden ) Fenner. Children: 1, Thomas; 2, Daniel; 3, William; 4, Mary.
2. CAPT. DANIEL, b. April 25, 1685; d. Nov. 7, 1760; m. Mary, d. of Thomas and Dinah ( Borden ) Fenner, b. 1692; d. Jan. 7, 1759. No issue.

<sup>1</sup> Prov. deeds, XII, 19.

<sup>2</sup> Ibid. XII, 510.

<sup>3</sup> Dorr's Planting and Growth of Prov. P. 162.

<sup>1</sup> JOHN STEERE, first appears on Providence Records, March 9, 1660, when he was granted land for a home lot on the west side of Moshassuck river, near the land of Thomas Olney, Jr.

1660, Oct. 27. His intention of marriage was published.

1661, Feb. 18. Accepted as a townsman.

1662, June -. Was appointed on a committee to get out timber and frame a bridge that was to be built over Moshassuck river.

1663. Town Sergeant.

1667, April 1. He had a lot laid out at Weecapasacheck, "where his house stands" on the east side, said lot measuring 160 by 67 poles.

1667, May 24. He sold his house and land near Thomas Olney Jr., and on the opposite side of the river, to Pardon Tillinghast. This lot must have been about where Randall Square is now.

1670, Sept. 6. He sold Pardon Tillinghast twenty acres of land on West river that had been bequeathed to him by William Wickenden.

1672, May 1. Freeman.

1694, June 5. Deeded son William, half his lands west of the seven mile line.

1695, May 28. Deeded son-in-law Peter Place and Sarah my daughter for love &c. 6½ acres.

1696, Nov. 7. Deeded son Thomas, 40 acres, ¼ of a mile from John Hawkin's house.

1702, Oct. 19. Deeded son Samuel, half his right in lands west of the seven mile line.

1704, Dec. 6. Made a lease of 6 acres of land for 30 years, to one Sam Noforce an Indian, "who hath for some years lived by me and hath well behaved himself towards me and

mine;" at the expiration of the lease the land was to go to grand son Timothy Blanchard, Sam "to leave it smooth and not in hills" and not to fence the spring.<sup>1</sup>

1705, Nov. 5. Deeded to son Samuel for love and natural affection, and to prevent future controversies "after my days and the days of my wife Hannah Steere;" his mansion house, orchards and meadows, about 40 acres and also a meadow called Ridge Hill.

1707, April 1. Thomas Steere, sells his brother Samuel 40 acres of land at Wyunkeage being a part of the homestead of their father John Steere, Sen.

1711, Jan. In a deposition made this month he calls himself aged about seventy years.

1720, Sept. 3. He signed as consenting, a deed of the Ridge Hill meadow he had given his son Samuel, who sold it to Joseph Mowry, and described it as near a place called Wiunckheague, and bounded on the south east with the western branch of Wanasquatucket river.

1724, Dec. 21. Administration to son Samuel. Inventory £ 44, 6 s.

The homestead farm where John Steere appears to have settled about 1667, at Weecapasacheck or Wionkeage, was near the dividing line between Smithfield and Gloucester not far probably from Greenville.

JOHN STEERE, b. 1634; d. Aug. 27, 1724; m. 1660, Hannah, d. of William Wickenden, b. ———; d. after 1705. Children:

1. LIEUT JOHN, b. ———; d. Jan. 5, 1727; m. Esther, d. of Valentine and Mary ( ——— ) Whitman, b. ———; d. Aug. 21, 1748. Children:  
1, John; 2, Hosea; 3, Hezekiah; 4, Wickenden.

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<sup>1</sup> Prov. Transcript, P. 14.

2. SARAH, b. ———; d. ———; m. Dec. 24, 1685,  
Peter, s. of Enoch and Sarah ( ——— ) Place,  
b. ———; d. July 6, 1735. Children:  
1, Sarah; 2, Nathan; 3, Joseph; 4, Hannah;  
5, Aminette; 6, Dinah; 7, Ruth; 8, Penelope.
  3. DINAH, b. ———; d. before 1716; m. John, s. of  
John and Sarah ( ——— ) Thornton, b. ———;  
d. Jan. 9, 1716. Children:  
1, John; 2, Josiah; 3, Dinah; 4, Stephen;  
5, Ruth; 6, Daniel; 7, Elihu; 8, Ebenezer.
  4. THOMAS, b. ———; d. Aug. 27, 1735; m. ( 1st. )  
Mary, d. of Richard and Mary ( Angell ) Arnold,  
m. ( 2nd. ) Mehitabel Plummer, widow of Samuel,  
and d. of Richard and Mary ( ——— ) Evans.  
Children:  
1, Phebe; 2, Mary; 3, Thomas; 4, Richard;  
5, Elisha. All by first wife.
  5. JANE, b. ———; d. ———; m. William Blanchard.  
Children:  
1, Timothy; 2, Moses; 3, Theophilus; 4, William.
  6. RUTH, b. ———; d. 1680; unmarried.
  7. WILLIAM, b. Nov. 25, 1671; d. Jan. 29, 1737;  
m. Susanna, ———. Children:  
1, William; 2, Ruth; 3, Amey; 4, Samuel.
  8. ANN, b. ———; d. Oct. 28, 1725; m. Jan. 14, 1706,  
Richard Lewis. Children:  
1, Edward; 2, Nehemiah; 3, Jane; 4, Richard.
  9. SAMUEL, b. ———; d. Oct. 18, 1745; m. Hannah,  
d. of John and Elizabeth ( Everden ) Field.  
Children:  
1, Urania; 2, a son; 3, Anthony; 4, Jonah;  
5, Jeremiah; 6, Samuel.
-

SAMUEL GORTON, JR., was the eldest son of the celebrated Samuel Gorton the founder of Warwick, and Elizabeth his wife. He was born probably in England about 1630, and arrived in Boston with his father in March 1637.

1670, June 29. Had a fine of 20 s. for not attending a court of trials at Newport remitted, on account of having been several times employed as an interpreter between the English and the Indians.<sup>1</sup>

1675, June 14. Six days before the commencement of the Indian war he accompanied Mr. James Brown of Swansea as an Interpreter, with a letter from the Governor of Plymouth to King Philip.<sup>1</sup>

1676, Aug. 24. Was a member of the Court Martial held at Newport for the trial of Indian captives who had been engaged in the war.

1676, 7, 8, 9, 80, 1, 2, 3. Assistant, and had the title of Captain much of this time.

1677, Nov. 27. His father deeded him for good will and by reason of his being instrumentally a great support unto me to help me bring up my family when my children were young and I was absent from my family, &c., all interest in house, house lot &c., and all goods and chattels, "as also my library together with all my deeds and writings" &c., and committed to him the care and maintenance of his mother and to provide for her "recreation in case she desires to visit her friends."

1678, Aug. 28. On a committee to receive the Charter from Mrs. Arnold, on the death of Benedict Arnold the Governor.

1679, July 9. On a committee to answer the letter of King Charles in regard to the Mount Hope Lands, and the late Indian War.<sup>2</sup>

<sup>1</sup> Dexter's Church I, 13.

<sup>2</sup> R. I. Col. Rec. III, 39.

1680, Meh. 10. On a committee to answer the twenty-seven queries of the Privy Council.

1680, May 5. On a committee to go to Mrs. Mary Cranston, widow of Gov. John Cranston for certain information as to the deaths in the Colony for the previous seven years; said committee report that their had been 455 deaths.

1684 and 1691. Deputy.

1685. Elected Assistant but refused to serve.

1687. Grand Jury.

1721, Dec. 21. Will, proved Sept. 28, 1724. Ex. wife Susannah. He calls himself in 92<sup>nd</sup> year. He gave to wife all housing and lands where I dwell and all lands in Warwick neck &c. to be at her disposal for life and at her decease son Samuel to have land joining his house and certain other lands. The rest of land and housing to son Hezekiah, he paying his sister Susannah Stafford £ 30. To wife, all out lands at Coweset, and all other lands undisposed of, and the back room both above and below in house where son Samuel now dwells if she have occasion for it, and at her death to go to Samuel. To son Hezekiah, one half of cart and tackling. To wife rest of goods and chattels with my negro man and girl. To Hezekiah at decease of his mother the negro girl. Inventory, 5 cows, 2 two year old in the woods, 3 yearlings. 3 calves, a pair of oxen, 3 swine, 6 pigs, 80 sheep and 20 lambs in the woods, 4 mares, 2 colts, one half of a two year old horse, 3 guns, a silver seal, silver money and plate, £ 2, 16 s., 96 books, £ 30, etc. His wife Susannah married Richard Harris of Smithfield and in her will July 15, 1733, among other bequests, gave to her grand son Samuel, son of Samuel the "long gun that was his grand fathers."

About the year 1685, Samuel Gorton, Jr. built the house still standing and now known as the Gov. Greene house in Warwick. Here he probably lived until about 1718, when he sold the estate to Samuel Greene son of Dep. Gov. John

Greene, who had married the daughter of Benjamin Gorton, brother of Samuel Jr.

In this family the old mansion still remains and has become historic. Here lived the two Gov's, William Greene, father and son; the latter during the stirring scenes of the Revolution, when the house became head-quarters for the Governor's Council, and was often visited by Washington, Franklin, Gen. Greene, Lafayette, Rochambeau, and hosts of others. In the west room July 20, 1774, Gen. Nathaniel Greene and Miss. Catharine Littlefield were married by Elder John Gorton.

The house stands a few miles west of East Greenwich and is on what is known as No. 17, of the Coweset farms, which fell to Samuel Gorton, Sen. in the division just after the close of the Indian war. <sup>1</sup>

SAMUEL GORTON, <sup>2</sup> (*Samuel*, <sup>1</sup>) b. 1630; d. Sept. 6, 1724; m. Dec. 11, 1684, Susannah, d. of William and Hannah ( Wickes ) Burton, b.1665; d. June 25, 1737,

Children:

1. SAMUEL, b. June 1, 1690; d. April 1784; m. June 1, 1715, Freelove, d. of Joseph and Lydia ( — ) Mason, b. June 5, 1695; d. ———; Children: 1, Samuel; 2, Freelove; 3, Ann; 4, Lydia; 5, Benjamin; 6, William; 7, Joseph;
2. HEZEKIAH, b. June 11, 1692; d. 1748; m. Aug. 20, 1719, Avis, d. of Edward and Hannah ( Stanton ) Carr, b. May 29, 1698; d. ———; Children: 1, Samuel.
3. SUSANNAH, b. June 4, 1694; d. Aug. 29, 1734; m. Joseph, s. of Joseph and Sarah ( Holden ) Stafford, Children: 1, Mercy; 2, Joseph; 3, Susanna; 4, Susanna.

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<sup>1</sup> History of Warwick, P. 157 to 162.



JONATHAN BLISS, was a freeman of Rehoboth 1658 and the eldest son of Thomas Bliss of the same place. He was born probably in England, and married Miriam Harmon, Children:

- 1, Ephraim; 2, Rachel; 3, Jonathan; 4, Mary;
- 5, Elizabeth; 6, Samuel; 7, Martha, 8, Jonathan;
- 9, Dorothy; 10, Bethia.

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*Note.* — I am indebted for so much of the Genealogical information in this article, to the exhaustive Genealogical Dictionary of Rhode Island, recently published by Mr. John O. Austin, that I find it impracticable to refer to each item separately.

#### EDITORIAL NOTES.

*The Book Notes*, has again resumed publication. Mr. Rider has a way of putting things peculiar to himself. He is a man who, when he has got anything to say is not afraid to say it. The Book Notes has said several things favorable to the Register in times past, for which we desire to thank it and sincerely wish that the future career of the Book Notes, may be all that its Editor desires.

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*The Olney Genealogy.* — Mr. James H. Olney a descendant of Thomas Olney, an Original Proprietor of Providence in 1636; has issued a circular stating that he has about ready for publication a Genealogy of the Olney Family, and places the price at THREE dollars per copy. Mr. Olney has spent liberally both time and money in the preparation of the work

and, knowing the carefulness and pains-taking nature of the man feel perfectly safe in asserting that the members of the Olney family cannot in our opinion place three dollars in way of book purchasing to better advantage than for a copy of this admirably prepared work.

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*The Andrews Genealogy.* — Lieut. George Andrews. of the United States Army, has published a Genealogy of the Andrews Family, with Indexes and blank pages for continuing the record; also notes on other families of the same name. Price in paper, \$ 1.25; in cloth, \$1.50. Address the Lieut. care of the War Department, Washington. D. C.

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*A Query* — Who can tell me anything about John Weaver and Patience his wife, who with sons Constant and John, Jr. were in Gloucester and Killingly between 1746 and 1754? They are believed to have come from Swansey or some adjoining town. What other children did they have? Was Elizabeth Weaver, who married Joshua King (Gloucester records), April 2, 1750, their daughter? Constant married (1st) Elethea ——. What was the second wife's maiden name? Facts about the parentage of both wives desired. They may also have come from the neighborhood of Swansey. What is known about John Jr.? Oren W. Weaver, 1416 F. street, N. W., Washington, D. C.

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With pleasure we announce to our readers, that Mr. S. H. Allen, has been engaged to furnish a series of short notes for the Register, as well as other valueable matter. Mr. Allen has given many years study to the political phases of Rhode Island history. He has made carefully prepared tables of the various facts relating to this subject. Persons preparing

genealogical matter would do well to consult him in regard to the political preferment of members of their families

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*From Evening Telegram, Feb. 28, 1888.* — It is really pathetic to read the Narragansett Historical Register, which has just appeared. It is a worthy publication, devoted to the history and antiquities of Rhode Island, and issued quarterly in magazine form at \$ 2 a year. One would suppose that where State pride is so rampant as here and where genealogy and local history are so much studied, such a magazine would be handsomely supported. On the contrary Mr. Arnold, the devoted editor and publisher, is almost starving himself to death to keep his publication alive. Not able to hire printers, he has taught himself to set type, and has actually put the present number of 102 pages in type himself. There are, of course, some errors, but under the circumstances the number is very small, and as a whole the work is wonderfully well done, and is a monument of perseverance and devotion under great discouragement that richly deserves reward. Mr. Arnold appeals for aid in his work in a modest and touching way, and it is certainly most desirable, for the credit of the community that he should not appeal in vain.

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*From Narragansett Times, March 2, 1888.*

The Narragansett Historical Register for December, 1887, has been received. The previous issue of this publication was in January, 1887. It looks brighter than ever. It is printed from new type, and James N. Arnold is still its editor. He is deserving of a generous support. During the past year he has learned to set type and the REGISTER shows that he has become quite an adept compositor.

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*From the Rhode Island Pendulum, March 9, 1888*

Number four of the fifth volume of the Narragansett Historical Register has just been issued by its editor Mr. James N. Arnold. This work is an invaluable one. Were it appreciated according to its merits Mr. Arnold would have thousands of subscribers where now he has hundreds. As it is in his devotion to his work, he has sunk a good deal of money, and he is now setting his own type in order to lessen the expense. His work ought to be in the hands of everybody who is interested in Rhode Island history.

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*An appeal for the Register.* — The Register with this number commences its sixth volume. This number is much behind time owing to many obstacles in its way and which it could not control. The next number will be also behind time. We do wish we could impress upon our readers the necessity of keeping us supplied with funds in order that our bills might be promptly paid. Had the Register a large circulation, if a part of its patrons delayed payment of their subscription, and had it at the same time a capital of its own to rely upon in an emergency; then this delay would not be so badly felt by the Register, but without these two most desirable helpers, such delays means often disaster and ruin.

The patrons of the Register are invariably persons of means and it is only a will with them to say, whither the Register shall have more of their attention and bounty in the future or not. The Editor does really wish that he could impress upon them how much he is in need of more support and more means than he is at present enjoying, and how important it is with him that he have that support at once. Will each of our patrons do this for him: will they send at once TWO dollars for volume Six; will they add anything to that sum in way of

an encouragement to enable the Register to gather new power for its future usefulness; will they use their influence in way of procuring new patrons.

Those who know from personal knowledge, how many and how perplexing are the obstacles about the path of the Register, wonder how the work has lived as long as it has, and claim that it is the great firmness and iron will of the Editor that alone has made it what it is. So convinced were they of the real worth of the publication, that a few of them have favored it with means for immediate use and more have promised to do something in the near future. For all these favors, the Register returns its soul-felt thanks.

Reader, the Register does not wish to be classed as a speculation, neither does it wish to be called a beggar; but wants to render a just value for all favors received. It cannot live of itself, but its patrons can give life and make it live an honor to itself, as well as a pride to them.

Dear Patrons, now is the time to show your good will, and now the opportunity to do a good deed and for a worthy purpose. Now you can make the Register just what you will have it. You have a publication that has battled for Rhode Island honor, and intends to still continue the combat, and stands always ready to defend our State and her Institutions.

While the Register is published there will be found one publication that will defend our State's history and people. Help us now and we will help you. Stand firmly by us and you shall see how firmly we will stand by you and yours. Have faith in us. Feel for us at the heart and feel a little for us at the pocket book. Please do not forget the Register and help it now in its time of need, and please do what you can for us in the future.

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# THE VITAL RECORD OF RHODE ISLAND. 1636 TO 1850.

A list of the  
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